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158 Fifth Avenue, NEW YORK

LONDON, EDINBURGH

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April 1933

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ILLUSTRATIONS—SERMONS HOMILETICS—METHODS OF CHURCH WORK CHURCH MANAGEMENT

Published on the 15th day of each month by The F. M. Barton Company, *Publishers*, Incorporated, 815 Caxton Building, Cleveland, Ohio. Joseph McCray Ramsey, *Managing Editor*. Chicago Office: 9 West Washington Street, John D. Emrich, *Mgr.*; New York Office: 156 Fifth Avenue, Robert M. Harvey, *Mgr.*

Subscription Rates: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies 35c. Back copies 45c. Bound volumes \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers.

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Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor office, Cleveland. Articles paid for on publication.

THE EXPOSITOR

THE JOURNAL OF PARISH METHODS

The Immortal Hope

By REV. PROFESSOR W. H. SMITH, PH.D., D.D.

MAN HAS always been a thinker, a lover, a fighter for what he deems worthwhile and a firm believer in a Higher Being. So large a place has this latter conviction held that he has believed that when the day's work is done he will live with this Being beyond death, and that this new life will be lasting. This hope is one of the most abiding and precious in the human mind. Its course has not been uniform. It has, at times, especially among the most highly cultured risen to a great assurance, and it has at times, been smothered by the onrushing waves of secularism and materialism. Belief in a life beyond, however, is the characteristic type and unbelief but a temporary phase of thought. It is as native to man as thought, love or action. It shines through all his work, philosophy, poetry and music, as well as his religion, in which it finds expression in definite symbolism.

This study is not an attempt to fashion arguments which might challenge minds antagonistic to the Immortal Hope, Experience in the pastorate discovered the tragedy of life where the hope of immortality had not been based upon conviction.

This study has been undertaken in the hope that some troubled hearts may find the milestones on the way to the Eternal City.

I. The Immortal Hope in Daily Experience

When Paul was presenting his great apologetic in defence of the doctrine of the Resurrection he suddenly turns to the value it had for himself. "If in this life only we have hope in Christ, we are of all men most miserable." To Paul it was this hope which changed the agonies of persecution and even the prospect of death itself into an outlook so glorious that he had a desire to depart into a life beyond which he believed was far better than the present. We have become so accustomed to the positive statement of our faith that it has become commonplace. It may serve to vitalize our experience if we take Paul's challenge and deny the validity of the Immortal Hope. Will it make any difference in our outlook and work if we stand with the materialist and say, "Death ends all," or with the agnostic and say, "It is impossible to have any knowledge of what is beyond death?" What are the implications if we deny the life beyond?

1. We would be compelled to admit that human life was an exception to the principles governing other vital processes. Nature is struggling to conserve the highest values. Life grows from small to great, from chaos to order, from dim out-

line to perfect plan, from nature alive with instinct to nature alive with reason, spirit, conscience and immortal yearning. There is something in all life which contains the germ of a perfect plan and this unfolds as it has favourable opportunity. Human life has its deep instincts, the passion which urges to knowledge and victory even at great sacrifice, the genius for preserving the best in art, literature, music and religion, the yearning for love and the home with all its spiritual values, and the capacity for creating ideal worlds and relationships. Personality is the crowning glory of all existences known to man. In this man is free to think God's thoughts after Him and has come to believe that only in the life beyond can his fellowship with God and humanity become complete. If there is no such life we are forced to believe that nature has toiled for countless ages to produce the finest gem of existence, only to dash it to nothingness when it believes it already is capable of living. Such an assertion carries with it an unutterable agony. Even Herbert Spencer said, "It seems a strange and repugnant conclusion that with the cessation of consciousness at death, there ceases to be any knowledge of having existed." The idea of immortality is but the assertion of the absolute worth of human values which persist eternally. It is this deep rooted conviction which rises in protest against the implications of materialism. If there is no future state then our experience becomes the contradiction of all that has been, the mockery of our finest ideals and yearnings. The idea that death ends all may not empty life of all its worth but it destroys its most precious element by shutting off the great adventure beyond the grave. Sir James Frazer says, "The question whether our conscious personality survives after death has been answered in the affirmative by almost all races of men. On this point skeptical or agnostic peoples are nearly, if

not wholly unknown." The united sentiment of the race cries out for life, more life and fuller, and this in itself is an indication of its essence.

2. We would be compelled to go even further and to reduce all social, moral and spiritual values to the level of by-products of brain functions. It is evident that all life functions through some material organism. Every aspect and function of the universe is associated with matter and force. Paul's order is "first the natural and then the spiritual," the one conditioned upon the other and logically passes into it. The fact that the material is so evident and so constant does not conceal the further fact that there is another world of reality of a different order, yet associated with it. Such things as thought, feeling, love, purpose, heroism and spiritual idealism can never be brought under either the telescope or the microscope or laid bare by the scalpel. The main question is not whether they are found together but whether they are the same, one the product of the other? Tyndal put it in simple form when he declared that the brain secretes thought as the liver secretes bile. If this is so then all spiritual ideals, convictions and yearnings are but the result of certain action in the tissues and functions of the brain and when the brain ceases to function the hope of immortality ends.

SIR OLIVER LODGE in discussing the general question says: "Already we are beginning to find out that mind can act on mind in other ways than through the organs of sense. Our sense organs which we inherit are very beautiful structures; but they are very limited in their scope; and our minds have already far transcended their direct indications." The alternatives, when faced, have called out many striking testimonies. T. H. Huxley when almost sixty years of age said, "It is a curious thing that I find my dislike to

the thought of extinction increasing as I get older. It flashes across me at all times with a sort of horror that in 1900 I shall probably know no more than I did in 1800. I had rather be in hell." Goethe said, "I have a firm conviction that our spirit is a being of indestructible nature. It works on from eternity to eternity."

The final issue between idealism which admits the existence of a supermundane realm with a supreme First Cause, and materialism which limits all reality to the physical realm, will be determined in the realm of physical science itself. As an adequate or satisfying explanation of the world and life, materialism has been so discounted that it is no longer entitled to serious consideration among thinking men. H. Maldwyn Hughes says, "The upholders of a spiritualistic philosophy may fairly be said to have confuted naturalistic or mechanistic interpretations of the world," and Mackenzie makes this remark, "The impossibility of a complete mechanical system of the universe has been brought out in the work of Dr. James Ward, and may perhaps be regarded as one of the few points that have been definitely established in metaphysical theory." The recent researches in the realm of both matter and mind all indicate the primacy and the supremacy of the latter. The soul or life is continually throwing off the body as its dead cells and recreating a new body and does this many times during its earthly pilgrimage. The brain as a material organ is subject to the laws of matter but the mind is free and self-determining. As the mind grows it gradually frees itself from its physical basis and lives by spiritual laws. A. Gordon James remarks, "There are very few modern scientists of any eminence who would be prepared to deny flatly the possibility of a spiritual basis for the universe as we know it." With such an attitude, materialism can have no appeal to the thinking mind. If mind is

not the product of the brain it must have its origin and destiny in other than matter. With such confidence the door into the realm of the spiritual stands open.

3. In addition to these somewhat abstract considerations there is the fact that some personal consequences inevitably follow the denial of the Immortal Hope. Take but one, the deterioration of character. When Paul was dealing with this he presented his own conviction. If he had from ordinary human motives fought with beasts at Ephesus what advantage had he? It would have been more reasonable for him to eat and drink like a worldling, have what the world called a good time. This goes to the heart of the question. As a fact of history idealism with the hope of immortality has produced a different type of character than materialism with its denial of a future life. Plato opens his discussion of immortality in the *Phaedo* by referring to the way Socrates faced death. How did this man who believed in immortality die? The answer is in the very nature of things. A high minded, unselfish, efficient life is the outcome of a holy purpose, a good will and an enduring hope. Rob a man of this hope and his contribution to humanity will be very seriously impaired. The denial of immortality thus weakens the moral character.

TWO VIEWS of morality are held. One holds that morality springs from and is based upon religion. When religion declines morality suffers and when religion advances morality is strengthened. The other is that morality is the product of experience and has nothing to do with religion or spiritual values. In the old saying, "Virtue is its own reward," and man found it pays to be virtuous. The universality of religion makes it impossible to study morality apart from religion. It is evident, however, that apart from religion some code of morality or social regulation would

exist. The value of this would depend upon its motive power. There can be no doubt that virtue is its own reward in a limited sense. The reward of scholarship is the increased and increasing capacity for knowledge and culture. But what about the life which sacrifices itself for others? It is the deliberate judgment of mankind that the type of life which serves to the point of making the supreme sacrifice, is the highest. If virtue is its own reward how can such be justified? Infidelity, materialism and agnosticism have been conspicuously destitute of sacrificial service on behalf of others, while those filled with the Immortal Hope have blessed the world with uplifting and redemptive agencies as well as with personal heroism. Emerson said, "No sooner do we try to get rid of the idea of Immortality than Pessimism raises its head. The affections die away, die of their own conscious feebleness and uselessness. A moral paralysis creeps over us."

4. With the deterioration of character would come a weakening in the work of social and moral reform. Every real struggle for social and moral reform has originated in the conviction that human values are worth while. There is a difference between good and evil and that affects human life. The fact that man is spiritual, and consequently immortal, justifies every effort to save life from sin to the highest ends. Paul's appeal still stands when he asks what is the advantage in any such effort if there is no life beyond? With the hope of life beyond there stretches before the imagination the golden ages of possibilities, the hope of final triumph over all foes and ignorance, the hope of beholding the completion of the plan only partially unfolded here and the hope of finding harmony instead of the discords of the present. In our deepest hours this is the light burning upon the altar. It may at times be forgotten, because we do not visit

the inner shrine, but any attempt to deny its validity arouses latent convictions in vigorous protest.

SUCH are the implications of materialism or agnosticism. The older intellectual forms have lost their power before the combined forces of philosophy and science. It is still true, however, that the chief enemy of the Christian faith is materialism in its practical forms which magnify unduly material resources as food, clothing and luxuries and which emphasize unduly materialistic ideals as wealth, power and pleasure.

II. The Immortal Hope and Scientific Theory

Having indicated the firm place the Immortal Hope has in the actual experiences of life and work, inquire whether such a hope is consistent with the teaching of modern science and whether it is reasonable when tested by scientific methods and principles and whether it is as such that the great thinkers accept it.

1. Lamentable prejudices originate in wrong attitudes assumed in the pre-scientific days. The old mechanical divisions of the world and life into the natural and supernatural realms, with the implications that the supernatural is too high and mysterious to become the subject of scientific inquiry, have created a prejudice against any scientific approach to a study of the future. Instead there was the claim that all religious doctrines, the present and the future alike, must be accepted on faith as a dogma. Such an attitude arises from a false philosophy of the unity of existence. Whilst clearly recognizing the difference between the natural and the spiritual it is imperative to insist that these are not exclusive but inclusive, and further, the fact that God is the source of all warrants the conclusion that the same mind and purpose fill both. It is refreshing at the outset to hear Professor J. Y. Simpson say that it

is permissible to maintain that most of the objections to the possibility of immortality have no more profound origin than sheer lack of imagination. If we imagine the seen and the unseen to be totally different and exclusive realms it will be difficult to understand the reasonableness of immortality, but if we imagine the seen and the unseen to be but aspects of the same reality and inclusive, then it will be easy to understand that life here and hereafter is but one and the same life within the same reality. The question is whether this flight of the imagination is consistent with sober, scientific theory. Life as we know it has two factors. One is the present reality, which voices itself in experience. The other is the unseen source of its origin and destiny. All accept the first but the second is wrapped in a mystery which science has not yet penetrated. This same mystery in varying degree resides in all vital processes. The more elementary the relation the more easily it is understood. The mystery surrounding immortality is only in keeping with its profound nature and implications. The plain fact is that life is a greater reality beyond the physical realm than within it. Its spiritual achievements are greater and much more enduring.

THE MAIN question is not concerning the mysteries involved in the idea of the Immortal Hope but whether there is sufficient evidence to place it in the category of things or experiences reasonably guaranteed by competent witnesses. It involves the relation of present facts to the unseen realm demanded by immortality. Is there anything in scientific knowledge to prove immortality, or to disprove it, or is science neutral?

Professor J. Y. Simpson makes this statement, "It is simple dogmatism that would deny immortality; on scientific grounds, at any rate, we have not the knowledge to take up such an attitude."

Sir William Osler makes this statement, "In the presence of so many mysteries which have been unveiled, in the presence of so many yet unsolved, the scientific student cannot be dogmatic and deny the possibility of a future state. Science is organized knowledge, and knowledge is of the things we see. Now the things that are seen are temporal; of the things that are unseen science knows nothing, and at present has no means of knowing anything."

There is nothing in science which leads to a denial of immortality. There is nothing to prove it, but, as Professor Simpson says, there are certain side lights which help to make the separate existence of the soul from matter intelligible. Science leaves the door open without any prejudice against it and certain implications in its favor. The bearing of scientific knowledge upon the question of immortality may best be judged from the fact that outstanding men admirably equipped in every department of knowledge claim it is more reasonable to accept it than to reject it. A faith which commands the assent and avowal of such men as Plato, Descartes, Leibnitz, Kant, Lotze, Newton, Laplace, Gray, Dana, Wallace, Kelvin, Lodge, Thomson, Simpson, Millikan, James, Munsterberg, Ward, Osborn, Conklin, Angel, Birkhoff, Welch, Coulter, Pupin and Campbell and many others equally trustworthy cannot be regarded as unscientific or in any way opposed to the fundamental principles of modern science.

2. In addition to the general background of traditional prejudice there remain several other obstacles due to a failure to apply the scientific method to facts involved. First, there has been a recoil from the idea of immortality on account of the theological dogmatism of the past. The lurid pictures of a great majority of humanity spending eternity in a lake of liquid fire inevitably led to a scepti-

cism which became widespread. There is a tendency to repudiate a real interest just because that interest has been misrepresented or perverted. Scientific thinking distinguishes between a fact and the interpretation of that fact. The motions of the boat anchored in the harbour indicate the presence of currents of wind and tide, and these may be estimated. The turning of the soul to a future life indicates the presence of some great spiritual reality. It is interesting to witness the continued and increasing interest in immortality. Probably more persons are at present vitally interested in the subject than at any time in the world's history. The modern movement bears witness to the undying appeal of the unseen world.

SECOND, there is the difficulty felt by many on account of the theory of evolution. This is our modern problem. The theory of evolution swept away many of the old landmarks in philosophy and theology. It has also given us a new psychology, a new apologetic and a new history of the origin and development of human life. The general tendency has been to bear testimony to the lowly origin of all things human.

It will help us to appreciate the situation if we bear in mind that all our faculties and powers had just such a lowly origin. The earliest forms of thought in childhood can scarcely be distinguished from a riot of the imagination in which fairyland takes the place of sober fact. Yet our finest literature and exact sciences grow out of these earlier forms. There is no such thing as conscience in childhood. This appears much later in life, first finding its sanction in a law or authority without, and then within the soul. Science has gone through the same experiences. The first astronomers believed the gods made a new sun every day. The first houses were mud or grass huts. The first music probably re-

sulted from striking two sea shells together. So with all unfolding. The origins were lowly but the achievements have been immeasurable. So with immortality. Its beginnings were lowly but it soon rose to great heights in Egypt, among the Hebrews, in India and among the Greeks. Like love, reason and duty it has grown until it holds, with them, the citadel of the human spirit.

ONE point should not be overlooked.

If its lowly origin was in the unworthy, or the unreliable, how is it that when the earliest forms of superstition have been discarded by the march of modern science the Immortal Hope should not only retain its power in life but be accepted by the most enlightened thinkers as in keeping with the nature of reality? Clearly it has the principle of enduring truth and the very fact that it endures when superstitions disappear bears testimony to its fundamental character.

III. The Immortal Hope and Christianity

A. Gordon James says, "Immortality is indeed deep-rooted in the religious consciousness and therefore it is mainly to religion that we ought to look for its explanation." In this aspect of our study we pass from the outer to the inner court of God's great house. The strength of this testimony will be best seen in a consideration of the principles which lie at the basis of the Christian view of life.

1. We must accept the fact that the whole plan of redemption is based upon the rationality of the universe. The human mind and the universe appear in contrast, yet man can in a measure understand the universe because reason is the essence of both. Revelation is based upon the fact that both the universe and man are God's creation, that mind is the foundation of both and that the principle of rationality is universal. As the arm of science would

fall helpless if the rationality of the universe were doubted, so would the moral life, and with it any hope of the future.

IT IS worthwhile asking what kind of proof or evidence would assure of immortality. Before considering this it is worthwhile asking what is meant by scientific assurance or certainty. It is a popular belief that scientific certainty is absolutely valid and that moral proof is lacking the same assurance. The fact is that scientific proof is a reasonable conviction rather than an established fact. It is impossible, for example, to demonstrate the so-called facts of history. At best these alleged facts have been accepted on the testimony of witnesses and the value of their testimony depends upon their absolute integrity, freedom from bias and their capacity for giving an absolutely correct, full and final account, things in themselves incapable of proof. Not one of the great working hypotheses of science, the doctrine of evolution, the law of the conservation of energy or the law of gravitation has ever been fully or absolutely established.

Science assumes that the universe is a reasonable universe, that is, uniform in nature and method. It assumes that what is true in a small part of the arc which can be demonstrated, will be true in the whole circle, and that this deduction is universally accepted. It is an assumption reasonably based, found valid when tested but not scientifically demonstrated. It is in reality faith in the rationality of the universe.

Belief in immortality holds a central place in human life. This must be in keeping with reason and logically demands a sphere in which the hope can be realized. Can this hope be accepted as reasonably assured and in keeping with the rationality of the universe?

SOME claim that it has already been demonstrated for they have had communication with the departed. Scientists have already demonstrated that telepathy is a fact and further that in the absence of any other explanation they have received messages from those who have departed this life. The evidence, however, is
(See page 464)

Social Significance of Christ's Resurrection

By R. W. RAAF

MUCH of the teaching in regard to the resurrection of Jesus Christ from the dead, has been far more mystifying than enlightening. In fact, its mysteries have been so emphasized, and controversies concerning the doctrine have been so prolonged and severe, that one wonders how it has been possible for the doctrine to survive.

Shortly after the resurrection of Christ, numerous and persistent attempts were made to explain away the story as related by the disciples. Adverse critics called it, "the sham resurrection," claiming that the

body of Christ was still alive when placed in Joseph's tomb, and shortly after was awakened out of its swoon. Others claimed that his reputed appearance to his disciples was mere hallucination. Others still, that it was a deliberate imposture on the part of the disciples. But in spite of all this, the original account of the resurrection persisted.

After these attempts to discredit the story, efforts were put forth to make more plausible its explanation, so that it would conform to the demands of the naturalistic mind.

All of these theories and criticisms have been brought to naught through the plentitude of direct, historic, evidence as well as the revolution which belief in this doctrine wrought not only in the minds of the disciples, but also in the history and life of the world. So in spite of long and tedious controversies, and inadequate explanations, the resurrection of Jesus Christ from the dead has become a settled conviction in the minds of men everywhere. Christ is believed to be actually alive today, incorporating himself in the hearts and lives of men. This thought is beautifully expressed by Whittier,—

“But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.”

WHEN we consider the social significance of Christ's resurrection, we find something that is soul-satisfying and inspiring.

The resurrection of Christ has within its scope, both the present and future life of man, exerting a tremendous influence on society here as well as the glorified society of the life to come.

The mission of Jesus Christ to men, we believe was to establish the Kingdom of God on earth. In this kingdom, men are to find a new way of life, where the interest of every member of the social group is to be considered, and only those rules of action adopted which will make for the common good of all, so that all may have health, happiness and prosperity.

The epitome of all his teachings are contained in that marvelous declaration known as “The Sermon on The Mount.” Herein we find those named who are eligible for the kingdom,—“The poor in spirit, they that mourn, the meek, they that hunger and thirst after righteousness, the

merciful, the pure in heart, the peacemakers,” and “they that are persecuted for righteousness' sake.”

Here also definite rules of action are presented, which if carried out will profoundly effect society for the good, and the spirit of it all is bound up in that great, supreme law,—“all things therefore whatsoever ye would that men do unto you, even so do ye also unto them.”

It is declared by the Gospel writer, that those who heard the Christ deliver this marvelous discourse, “were astonished at his doctrines, for he taught as one having authority.” After the lapse of centuries we are confident that these words do have authority, and are binding upon men, and that men are obligated to make them operative in society, because they are words of authority.

BUT why are these words more authoritative and binding upon men than the words of other of the world's great teachers? Simply because we believe them to have been spoken by one who was divine, and the great credential of his divinity is his resurrection. These words would be mere theory, and society would in nowise be obligated to make them operative, if they were but the utterance of a young Jew who died on a cross nineteen hundred years ago, but they become words of authority and the obligation of men to carry them out in all life's relationships, imperative, when we realize that they fell from the lips of the Lord of Life and Glory, who gave as one of the credentials of His authority, His resurrection from the dead.

Not only does His resurrection emphasize the authority of the Kingdom of God in Human society, but its eternality as well. If Christ is deathless and cannot be overwhelmed through any of the evil devices of men, neither shall his Kingdom perish.

This truth is emphasized in the words of Charles James Wright,—“The evil achieved at Golgotha was man’s end, but it was not God’s end. The last word belonged to Him, and his ‘last word,’ was the vindication from out of the unseen and scientifically unknown, of the eternal reality which Christ was. It was also the validation of the work he had sought to do, and carried in itself the assurance of the ultimate triumphant consummation of His work.” Therefore those who work with Christ to bring about the Kingdom of God among men, demanding that the will of God be practiced in human society, are made to take heart, for they recognize that they are dealing with eternal forces which will ultimately redeem the ages.

THE belief in immortality has profoundly effected society in all the generations. It acted as a preserving power for family life among primitive men. Parents were greatly restrained from cruel treatment of their children in order to secure the goodwill of all, so that the children would provide a decent burial for them, thereby insuring a peaceful existence for them after death. The children in turn ministered in kindness to the parents, so that their spirits might not wander restlessly about the earth, and return again and haunt them, so filling their lives with trouble and fear.

Among the early Egyptians, this belief was the means of developing to a high state of efficiency the science of anatomy and medicine. It is tremendously reflected in the durability and weird grandeur of their tombs, pyramids and temples.

This belief not only manifested itself in both Greek and Roman Literature, but imparted to these nations an heroic spirit which has astonished the world.

There is no more potent influence at work in society today than the Christian belief in immortality. We regard it as a

fact, because of the resurrection of Jesus from the dead. He is the surety of the life to come. The great Apostle declares this when he says,—“If we have only hope in Christ in this life, we are of all men most pitiable. But now hath Christ been raised from the dead, the first fruits of them that are asleep . . . For as in Adam all die, so also in Christ shall all be made alive.”

IN CHRIST we get an interpretation of the spirit of the immortal society. Rauschenbush has well said, “The life of Jesus was a life of love and service. At every moment his life was going out towards God and man . . . The law under which he lived was the mind and will of God.” That Jesus is eternal has been attested by His resurrection, hence the purposes of His life in carrying out the will of God among men moves on in unbroken continuity. If such was His life here, so shall it be in eternity, and such will be the spirit of those who will be permitted to share that future glory with Him,—a redeemed society, where all men are in loving relations with God and one another, where all conditions and surroundings and all social forms are the expressions of righteousness and good will.

The reaction of such belief on present society is bound to result in better social conditions here. The eternal purpose of the resurrected Christ must be developed here. The training for heavenly citizenship must begin now. Life, large, full, free, and abundant becomes the aim of all those who feel themselves to be heirs of the Kingdom. Hence all improvement in social conditions here, which tends to bring health, happiness and prosperity to men, as Professor Rauschenbush declares, “is but a partial realization of the Kingdom of God.” The inspiration to work for its development here is the belief that in the life to come, we shall enjoy the full realization of the Kingdom in the presence of the resurrected Christ.

EDITORIAL

The Empty Tomb

"For the confidence reposed in me, I will return the courage and devotion that befit the time." Pres. Roosevelt.

And as those words issued from a million loudspeakers and were entered upon a new page of American history, their echo was drowned in the wave of applause which roared out over ether waves to become audible even in the far corners of the globe. Little sensing the specific thought of the newly inaugurated President, it sufficed that huge throng, sober faced and expectant as they awaited a new promise of a "new deal" to know that this man who stood before them, the new President, intended to do all that was humanly possible to give them refreshment and renewal of a tattered hope to which they had long and patiently clung.

Hope was all they were given. *Hope* of better times, *hope* of return of physical and mental comfort, *hope* of the removal of crushing burdens under which a people have been struggling, *hope* of a new day, a bright day, a happy day, a safe day.

A leader had arisen, a leader who promised to lead the children through the wilderness in which they have been blindly and helplessly floundering. Will the new President be all of this? Will he be able to carry on for his people? It is our prayer that God may give him grace and strength sufficient for such a responsibility, such a responsibility as no predecessor of his has known. His own prayer is for strength and guidance. The prayer of his people is for the same. Time alone will tell.

The point here is that as he stood before that throng which faced him and as his voice carried round the world and was eagerly listened to throughout civilization, he stood and spoke as one having authority, as one who had been raised up and endued with power for the task of salvation.

Great was, great continues the acclaim given the man and his first official utterance. He promised a nation the very thing known to the nation as its immediate and overwhelming need. They knew they needed what he proposed to give.

That is the difference between our consciousness of physical and spiritual need. We know what we need and desire that our bodily comfort and security may be insured, and in our clamor for that bodily ministration we forget the needs of the soul. We forget Him who even now stands before the world saying, "I come that ye might have life."

No blast of martial music marked His coming. No flashing shutters caught the every movement and the voice of this Saviour. No flags waved over His head as He addressed the multitudes. No loudspeaker picked up His voice as it flashed through the air. His procession was a humble one. Yet, today, there still stands the open tomb and the rock rolled away. We cannot evade either any more than we can evade the Easter message of good cheer to all the sons of men, "He is Risen. He is not here. Behold the place where they laid him!"

For the confidence reposed in Him he already has returned the courage and devotion that befits the time. In our joyful acclaim of the ruler of the land, let us not lose sight of the other. Spiritual salvation is more essential than bodily. Without the former the latter is as nothing.

The Easter message is the message of *hope*. Let not the message of hope for physical well-being crowd it from your pulpit and your life. Christ is Risen! Hallelujah!



Changed Gold

Now comes the morning paper with the bold-face caption "BANKS TO OPEN TODAY WITH ALL WITHDRAWALS LIMITED TO FIVE PERCENT."

It is really remarkable how listless and indifferent our reactions, these weird days, have come to be. Wherever a group of two or more is seen it is a safe wager that the subject of conversation is "What next?" Two years ago, possibly only a year ago and such a notice in the morning press would have been followed by sleepless nights and deepening lines about the eye. Generally, that is not so today. Folks seem a bit more interested in speculating upon what and when the end may be than upon any incidental contribution to the great whole which perplexes the world.

They say, and evidence seems to bear it out, that acute or oft repeated pain or physical hurt, builds up and administers its own blessed sedative and that the greater the shock the less the actual suffering.

Possibly it is well that our reasoning functions are somewhat the same way. The cumulative force of repeated shock to our reasoning powers seems to ease the mounting load and relieve the ever increasing burden. There is a limit to what reason may tolerate, of course. Apparently that limit has not been reached, else there would be greater reaction than is possible so long as one resort to nothing more formidable than mere words. When folks begin to feel that it is useless to talk, even with marked agitation, about the day in which we find ourselves, then and not until then is there likely to be anything more than words. We go about, day by day, wondering "how far is down." We still smile occasionally. We laugh at conditions which appear to give little cause for hilarity. We all seem to be in a rather dazed way, hardly permitting ourselves to believe what we know to be true, yet are unable, apparently, to remedy the condition, helpless victims of the flood.

One bank out of every six in the country has gone to the wall! There isn't enough gold in the world of minted gold to pay the interest on the debt of the world for six months! Why should we feel that a five percent limit on our bank withdrawals announced this morning, changes conditions much. Being limited to a five percent withdrawal of our banked monies isn't half as significant as that five percent withdrawal we have imposed upon ourselves over the years back.

That five percent upon which we have been attempting, futilely, to live and meet our obligations has seemed to suffice, so dependent have we been upon our use of gold in its stead. Yet as we sit today, pondering conditions generally throughout the so-called civilized world, and determining new policies on the basis of the recent bank announcement, the fact is most forcefully impressed upon a reasoning mortal, that today we are limited to a maximum of five percent on our withdrawal of gold from the banks of men, for no greater reason than that we have, ourselves, set a

similar limitation upon our demands upon the spiritual gold of the *bank of God*.

"How is the gold become dim! How is the most pure gold changed! They that did feed delicately are desolate in the streets."

J. M. R.

Methods of Church Work

PERSONAL WORK PAYS

1

I have found them everywhere—these restless, unchurched souls of our common humanity. And, everywhere, I have found them wistfully eager for the word of invitation. It takes time—lots of it—and endless patience. But the rewards are glorious. There is NO SUBSTITUTE for personal work. That there must be a background of strong, virile preaching is, of course, self-evident. No amount of intricate and elaborate organization work will atone for this lack. If unable to preach the gospel of the deep things of God in a challenging way, the task will become difficult, if not impossible. But preaching alone will NOT do it. The minister must come down from the high and holy place of his pulpit—down to the common level of everyday living. He must mingle with his people. He must love folks. He must interest himself in the devious ways of their living. He must know their problems, foibles and hobbies.

2

Take Sports for example. A man is a baseball fan. His wife is a church-goer. He, of a Sabbath, goes to the ball game. A fine fellow—wholesome and hardworking. I become a ball fan too. We talk the "shop" of the diamond. We attend games together. Here and there I drop a word about the church. A Sunday morning comes when he astonishes his good wife with an offer to accompany her to church. Today, this man is a Trustee, teaches a Boy's Class, is Chairman of our Every Member Canvass and President of my Men's Brotherhood. The energy which found expression in Sunday ball games now flows a mighty stream to win others.

Again, the superintendent of a shoe factory, a man of standing and prestige in the community, but outside the church. His wife was a splendid worker with young people. One day, and in a burst of confidence, she said, "If only John were saved!" I began cultivating him, interesting myself especially in his recreational activities. It took time, and he was slow to respond. It took six months to bring him to the services, and twelve months to land him inside the fold. He is one of

my elders today, and deeply interested in Men's Work. He is the largest contributor we have. One might go on indefinitely, citing similar instances. Time—more time—endless patience, and a love for "just folks" are the essentials.

3

Under the glow of the evening lamp, and after an hour of neighborly conversation, a husband and wife, whose little girl attended our Sunday School, and was our only point of contact, were brought in. The child had come after many years of wedded life. Naturally, they simply doted on her. Nothing was too good for her. "And a little child shall lead them." Through that little one, we made our way to the hearts of the parents, and led them to see the importance of church membership. Crowd psychology and mass production may be all right; I do not criticize. But "hand-picked fruit", I have found, has a finer flavor, and is more likely to stick. The tramp of penitent souls to the altar under the glamor of a revival may be thrilling to witness, but the percentage of loss is quite heavy. There are no losses in the Personal Method. Quietly winning them one by one, giving them ample time to think it through, showing them the sweet reasonableness of the thing—there is a deep satisfaction about this which one is apt to miss in revivals. Was not this the Master's method? The woman at the well, Zacheus the chief publican, and many others—and all the result of personal work. "He first findeth his own brother. And he brought him to Jesus."

4

It is a common saying that Men must be given something to do. We discovered a Men's Class with just ten members. A group gathering of the men was called. The proposition of a real men's class was submitted, with the pastor teaching. Officers were elected; committees were appointed. A name "Everyman's Bible Class" was selected, and a motto "We Specialize in Friendship" adopted. Three committees were formed—Membership, Fellowship, Finance—and the entire responsibility placed upon their shoulders, with the understanding that the pastor's job was to teach the class. The city was divided into sections under captains, can-

vasses for men made, and letters mailed.

We have seen this organization grow from a nucleus of ten members to 186 members. Its fame has spread aboard, and cosmopolitan papers have sent their photographers to photograph the group for their Sunday supplements. Once a month a Get-Together is held, with a short business session, and informal, but worthwhile program, closing with light refreshments. Not in some obscure corner does this class meet today. The entire auditorium is used. We have had as many as 250 men present. Once a month a Sunday evening service is sponsored, and these men march in a body to hear their teacher preach. Men who had not attended Sunday School for as long as forty years are regular attendants. Many of them have been brought into the church. In this again, the teacher makes it a point to know his men, visiting them in their homes, taking a real interest in their lives. And this "human stuff" has done as much as the teaching of the lesson. I am pleading for Personal Work on the basis of the following results. (1) 185 Members have been added to the church.

CHURCH DUES OR FREE GIFTS?

The Washington Park Congregational church of Denver is supported entirely by voluntary contributions. But it was the old story of some members who gave spasmodically but would not make a definite subscription and some who gave nothing. Their motto was "Salvation is free."

To create a better sense of responsibility in their minds the church officers began emphasizing the fact that every church member with an income should feel the same obligation to support his church regularly that he does to pay his lodge dues. Most of these careless givers were lodge members.

It was carefully explained that the church did not set any certain amount as the dues to be paid. Each one decided his own dues, according to his ability to pay. But each one should bear his part of the budget as a duty.

This emphasis on church dues had just the wrong effect. Some who could give but little dropped out, saying they could not afford to belong to a church. Others were sensitive because they could not give as much as others and either gave more than they should or felt ashamed of what they did give. The idea got abroad that church

A MODERN NICODEMUS

They say he's narrow minded. Well, perhaps he is. Judged by certain standards he would probably fall into that category.

He is a literalist, I would say. He believes in a good many things that have gone out of style in some quarters. He knows nothing about higher criticism, and probably doesn't want to.

But let's go back to the time when he was not

(2) Congregations have been trebled. (3) Pastor's salary has been doubled. (4) \$25000 have been raised for improvements. (5) I know it is slow, tedious, wearing work. It means adjusting one's schedule to other people's convenience. But it PAYS!

5

Remember, however, there must be a background of Preaching. Having succeeded in bringing them to the services, a bountiful table *must* be spread, otherwise they will not return. To strengthen the lives of men for daily living, to bring to bear upon the visible things the pressure of an invisible verity—this must ever be the prime business of the ministry. And where the minister attends to this, his personal approaches will show results that will more than justify the time spent. And the Joy of seeing them come in—one by one—and gradually finding themselves in our program of activities—well, no man can measure it. There is nothing like it on earth.

—By Frederick T. Roberts.

membership was rather expensive. Many came to look on what they gave as paying for what they got, and they wondered if they got their money's worth. The results were not at all what was intended.

Then the emphasis was shifted once more. From pulpit and in printed matter it was explained that the spiritual help and Christian fellowship of the church was offered freely to all. The chief obligation of a church member is to give himself in every kind of service possible. The subscriptions and offerings are an opportunity to pass on to others the blessings we ourselves receive through the church, one way to serve Christ by extending His cause. "Freely ye have received, freely give."

All references to the financial side of the church are put on a spiritual basis. The offering is made a definite part of the worship, as it was in Old Testament times. We do not ask for money but for consecration and love expressed in gifts.

Needless to say the result is much more satisfactory. The offerings are larger, no one is kept away by appeals for money, and the ceremony of receiving the offering enhances the uplift of the service instead of being a drag.

—Wm. O. Rogers, Denver, Colo.

so catalogued by his friends.

He was a successful South Side druggist in Chicago, married, and an atheist if anything at all. Business was good. He lived well, drove an expensive car and his wife employed a maid.

Technically speaking he was not a drunkard, but he was very close to it. He had always said, "I can quit anytime I get ready." Once he tried it—and failed. He tried again, and failed. He

simply wasn't equal to it. The desire to straighten up, to reform, became almost an obsession with him. He went to Dwight, Illinois, to take the Keeley cure. He came home in fine spirits, feeling better than for many years—and promptly fell back into his old habits of drink.

Business wasn't so good just then. The depression had begun. He had made some investments, and was hard put to cover his growing losses. Eventually the crash came and he was wiped out. The business was gone, as were the beautiful car, the maid and the luxurious apartment.

There was no work. Thousands were walking the streets. The next meal was always a serious problem. His wife eventually found a job in a restaurant, working seven days a week. They talked it over, and decided that he should go to New York City to try to find work at the only trade he knew.

Things in New York were worse than he had imagined. The bread lines were daily growing longer, matched only by the lines in front of employment offices. A friendly motorist brought him part of the way back to Chicago, letting him off in a small city some hundred miles from Chicago. Business there was no better. One night he walked the streets with an empty stomach and empty pockets. It was cold—and it was a bleak and weary world besides. He saw men, professional panhandlers who had never had anything, seemingly quite contented to live in free flop houses and feed in the breadlines.

Well, the question was: where to sleep? It was too cold in the parks, and, besides, the police pounded your feet with a night stick when they found you sleeping on a bench. He noticed three or four men going into a little hall that opened on the street. He looked in. There were rows of chairs inside, and it looked warm. A few ragged-looking men were sprawled about and someone was up in front looking in a book. He went in. Anything was better than the cold, and if those bums were welcome, he would certainly be.

At least it was warm inside. He sat down in the back. A few more came in, and pretty soon they began to sing. It was a church hymn, he guessed. It sounded like one, though he hadn't heard one in forty years.

A man began to speak. He didn't look like a preacher, but he sounded like one. Half curiously the man in the back seat listened. The speaker's voice was warm, like the room. He seemed in deadly earnest. His voice rose, and at least one man was now listening intently. It was a new story he was hearing, one that somehow gripped him. He was moved by it, and shifted uneasily. He didn't like the sensation that was stealing over him.

Finally he lowered his head and began to pray, his lips barely moving—his first prayer since he had prayed at his mother's knee. The speaker was telling them that there was no salvation apart from Christ; explaining that Christ's death, not

virtuous lives, provided salvation if they would accept it.

The speaker came down to the back row and laid a heavy hand on the man's shoulder. "Brother", he said—it was the first time he had been called brother in many weeks. "Brother, would you like to accept Christ as your personal saviour tonight?" The man nodded and rose to his feet, following the preacher down to the front. He stumbled. He wasn't seeing so well. His glasses had been lost, and, besides, there were tears that he was trying to see through. Late into the night he talked with the mission preacher, asking questions. That night he slept there on the floor of the mission.

He was stiff and sore the next morning, but he looked out the window at the rising sun and a great joy welled up within him. He was saved! He kept repeating it to himself. He was of a reticent, rather shy, unemotional type, and he couldn't tell others much about how he felt, but he knew that he was a reborn man. There was a song inside that kept singing itself to him:

"Redeemed, how I love to proclaim it,
Redeemed by the blood of the lamb."

It was the song they had been singing the night before.

By slow stages he made his way back to Chicago, to the restaurant where his wife worked. Had he found work? No—but that didn't matter especially. He had found Christ, and now everything would work out alright, somehow.

Suddenly he remember something. Drink! Why, he hadn't thought of drink since the night he was saved! He waited half fearfully for the old desire to creep over him. It didn't come.

He came to my study. We talked about his experience—and about work. Mostly he wanted to talk about his experience. "I'll find work. I've got faith. Why, only last night I was reading where it says . . ."

He found a job; not much of a one, but a job, nevertheless. A week later he came forward at the conclusion of the service, making his public profession of faith in Christ. I baptized him, and shortly thereafter, before the Financial Secretary could mail him a pledge blank, he asked for one. He handed it in and said, "This is just for two dollars a week. I'd like to give more, and will later, but I want to send a little back to that mission now and then." He was rather apologetic about the size of his pledge.

Later, when I baptized his wife, she said: "My husband wouldn't take a drop of liquor for a hundred thousand dollars, as badly as he needs money." And I knew she was right.

Will it last? I'd stake my life on it, because I know the difference between reformation and regeneration, between being psycho-analyzed and being reborn.

Yes, he's narrow minded—just narrow enough to

fit into God's rather narrow plan of salvation. He's a literalist—just enough so that he believes Christ meant what he said when he talked to Nicodemus.

Each time I talk with him, this slightly gray, shy, unemotional man who has been reborn, I go away and try to forget lots of things I learned in

colleges, and try to recall the words of Jesus; "I thank thee father that thou hast hidden these things from the wise and prudent, and hast revealed them unto babes."

—By Cecil G. Osborne, Lorimer Baptist Church, Chicago.

HOLY WEEK SERVICES

We are going to observe Holy Week, beginning with Passion Sunday. Will have services every night. I'm wondering if you can put me in touch with some one or rather some concern, where I can secure a good religious drama for an evening service, for Palm Sunday evening. I am bringing the message at the morning hour. We are closing Easter Sunday at night with a Cantata. I will have service every evening from Palm Sunday to Easter except Saturday evening.

I am not wanting the Passion Play. That has been over done here of late, sorry to say. But I would like the names of a number of good motion pictures in keeping with the occasion. Do you know where I could get the "Prodigal Son in Song and Story." Think you used to put that out. What can you tell me about "Onesimus" by Wilbur S. Tuper. I am wanting *something different* for Holy Week. Something that will attract and get the crowd. *Something out of the ordinary.* At the same time it must not require a First Nat'l Bank to finance it. Our banks are all "busted!" We have a magnificent \$150,000.00 church here and are equipped to handle any kind of a service which needs electricity in any shape or form. I am going to renew for the EXPOSITOR about the first of April and I don't figure I'm making an April fool out of myself either by so doing. I need it in my business. Kindly let me hear from you at once concerning the above. Many thanks. Cordially yours,

C. Fred MacLean.

Note: We have asked Rev. MacLean to write to the firm named on page 360 of the March issue. —Ed.

SERMON SERIES

Some very effective and helpful sermons can be presented from the Word by using the following outline for a series of sermons:—

General Subject—The Christian's Relationships.

1. God's Attitude and Relation Toward the Christian. Text—Eph. 1-2, "God Our Father." Use the family relationship of a father's relation to his children as we know it in our own experience.
2. The Christian's Attitude and Relation Toward God. Text—1 John 3:2, "Now are we the sons of God." For illustrative material use the natural family relationship of a son to his father.
3. The Christian's Attitude and Relation Toward Christians. Text—Matt. 23:8, "All ye are

brethren." Employ the relations of brothers in an ideal family to build up this sermon.

4. The Christian's Attitude and Relation to the World—(A). Text—1 John 2:15, "Love not the world." This expresses the 'negative' relation the Christian bears toward the world.
5. The Christian's Attitude and Relation to the World—(B). Text—Phil. 2:15, "Ye shine as lights in the world." This presents the positive aspect of the Christian's relation to the world.
6. The Christian's Attitude and Relation Toward Business. Text—Luke 2:49, "I must be about my Father's business." Any business engaged in by any Christian should stand the test of it being his Father's business.

The EXPOSITOR fills a real need in my church work. The "expositions" are greatly appreciated. The periodical would mean more to me if this phase would be enlarged. Include articles of expositions of the scriptures.—Ira H. Eigsti, Buda, Ill.

VOTING ON SERMON TITLES

From Rev. Beverly Henry Tucker, Pastor, Montgomery Memorial M. E. Church, South, Pacolet Mills, S. C., comes this encouraging and worthwhile suggestion on congregational co-operation in selecting material for pulpit messages. He says:

"I am enclosing a list of Subjects for Sermons and Worship Services for this year. One hundred eleven members voted. Subjects receiving 70 or more votes were set aside for my list for this year. Seventy-six selections were made.

List Submitted to Members

Please select 75 subjects out of the list below, that you would like for me to use. Mark your choice with (X) or number them (1 up to 75).

OLD TESTAMENT SUBJECTS

Votes

- | | |
|----|-------------------------------|
| 1 | Noah and the Flood |
| 99 | 2 Abraham the Faithful |
| 82 | 3 Lot Landed in Sodom |
| 94 | 4 Jacob and the Angels |
| 87 | 5 Joseph the Lucky Man |
| 78 | 6 Saul, The Dwindling King |
| 90 | 7 David, The Repenting King |
| 96 | 8 Ruth, Model Daughter-in-law |
| 78 | 9 Solomon, The Royal Failure |

95. 10 Daniel Faithful in Prayer
 76 11 Elijah the Fiery Prophet
 82 12 Elisha the Calm Prophet
 13 Nehemiah Undaunted Leader
 72 14 Esther, Fair and Beautiful

PARABLES OF JESUS—Matthew and Luke

- 15 The Sower, Matt. 13:3-8, 18-23
 80 16 Vineyard Laborers, 20:1-16
 17 Wheat and Tares, 13:24-30
 96 18 Unforgiving Servant, 18:21-35
 81 19 Marriage Feast, 22:2-14
 80 20 The Ten Virgins, 25:1-13
 83 21 The Talents, 25:14-30
 70 22 Patch Work, 9:16-17
 82 23 Prodigal Son, Luke 15:11-32
 108 24 Rich Man and Lazarus, 16:19-31
 92 25 Good Samaritan, 10:30-37
 95 26 God's Fool, 12:16-21

SPECIAL SERMONS AND SERVICES

- 101 27 Christ is Risen (Easter)
 93 28 Power of Great Men (Feb. 22)
 29 Odd Fellows and Rebeccas
 30 Red Men and Pocahontas
 31 A Master Mason
 86 32 Mothers of The Nation
 91 33 Old People's Service
 34 College and Hi-School Days
 98 35 Call to the Ministry
 80 36 General Rules of Our Church
 37 Labor Day Sermon
 38 Rally Day Sermon
 88 39 Armistice Message on Peace
 89 40 Behold your King (Christmas)

SERMON IN SONG AND MUSIC

- 82 41 Easter Cantata
 75 42 America's Favorite Hymns
 75 43 The Negro Spirituals
 81 44 Old Favorite Hymns
 71 45 Fanny Crosby's Hymns
 88 46 Love, In Song and Music
 94 47 Story of the Cross
 74 48 Evening with String Music
 49 Evening with Brass Music
 50 Golden Memory Songs
 84 51 Charles Wesley's Hymns

GREAT DOCTRINES OF THE BIBLE

- 100 52 Doctrine of the Holy Spirit
 91 53 Doctrine of Salvation
 91 54 Repentance and Faith
 76 55 Justification by Faith
 78 56 Sanctification

- 96 57 Second Coming of Christ
 95 58 Nature and Power of Prayer
 95 59 Forgiveness and Redemption
 91 60 Hell and Judgment
 100 61 Death and Resurrection

PIONEER PREACHERS, MISSIONARIES, Etc.

- 62 William McKendree, 1st Native American Bishop of M. E. Church
 63 Joshua Soule, Early Bishop
 64 Young J. Allen, "Seeded China"
 65 Livingston and South Africa
 76 66 E. Stanley Jones, Indian Road
 67 E. Stanley Christ and Round Table
 82 68 Florence Nightingale, Nurse
 69 Frances Willard, Temperance

OF SPECIAL INTEREST YOUNG PEOPLE

- 96 70 Traps set for Young Men
 71 The Five Little Foxes
 72 Men on the Globe
 83 73 Married but Happy
 82 74 Song and Sorrow Young Woman
 87 75 Young Woman, followed a man
 86 76 Man and His Help-Meet
 77 A Fine Animal
 76 78 A Super Question
 90 79 A Strong Man

OF SPECIAL INTEREST CHILDREN

- 94 80 Lamp for Your Feet
 70 81 Good School Night
 74 82 Is it Beast or Best?
 79 83 Builders and Air Castles
 79 84 The Twin Giants Fell
 92 85 Who is your Hero?

DRAMATIC AND ART MESSAGES

- 87 86 Empty Seats, Why are You Empty?
 82 87 Empty Seats, How can You be Filled?
 88 Bunyan's Pilgrim' Progress
 90 89 Rich Man and the Beggar
 86 90 Christ and the Rich Young Ruler
 90 91 Christ the Good Shepherd

LAW OBSERVANCE AND TEMPERANCE

- 82 92 Law and Citizenship
 72 93 Temperance and Social Service
 72 94 Stewardship of Time and Talent
 86 95 Stewardship of Money and Property
 75 96 Tithing or God's Part
 73 97 Methods of Church Financing
 75 98 Systems that have succeeded

Church Building

Question:

We are in need of both, church and parsonage. A church to seat between 200 and 300 with basement suitable for Sunday School classes, club

room and kitchen. Which makes the best job, brick or frame? How much difference in cost? The parsonage should be roomy with three bedrooms, parlor, dining room, kitchen, study and

closet space, also bath room. The basement ought to be arranged to accommodate classes if necessary.

We shall appreciate whatever information you can give us along these lines.

Very truly yours, *Orville K. Bosse, Chesterton, Indiana.*

Ans:

Your letter was received. Assuming that we are not comparing a good brick house with a cheap frame house, or vice versa, but that both are of about the same average in quality, the initial cost of a brick house is a little greater than a frame house of the same general design.

However, the cost of a house must not be quoted in terms of initial outlay. The true cost of a house is the money expended from the time ground is broken until the house is clear of debt. In this way, a brick house costs somewhat less than a frame house, and results in a much more lasting job.

The Common Brick Manufacturers Association of America issued a bulletin not long ago, comparing the cost of a brick house with that of a frame house of similar quality and design. The frame house cost \$7,000 and the brick one \$7,500.

Appraisal engineers rate the life of a frame house at 30 to 40 years, with depreciation starting at once. The life of a brick house is 75 to 100 years, with depreciation starting at the end of five years.

The frame house depreciates at the rate of 3% a year, or \$210 annually in the case of a \$7,000 house. The brick one begins to depreciate at the beginning of its sixth year, and at the rate of only 1% a year, or \$75 in the case of the \$7,500 building.

Due to this depreciation, the frame house is worth but \$4,700 when paid off, while the brick one is worth \$7,087. We must include interest, painting and insurance, which amounts to \$349.08 annually for the frame building and \$260.50 for the brick one. Insurance rates are higher on the frame house, and painting averages \$100 annually.

By the time the two houses are clear of debt, the frame house of the ordinary sort, costing \$7,000, will have cost \$651.96 more than the brick one, and, due to depreciation, will be worth \$2,387 less. And the brick house is clear of debt 7½ months before the brick one.

The same rules apply to a frame and a brick church. For a \$35,000 church, seating 200 to 300, these figures must all be multiplied by five.

Sincerely,

F. R. Webber, the Committee on Church Architecture of the Evangelical Lutheran Church.

UTILIZING SURPLUS MAN POWER

The secular world would say that it is an ill wind that blows no one any good, but Sunday School and Church workers would be more likely to quote Romans 8:28, realizing that all things work together for good to them that love the

Lord. Even the current industrial uncertainty and unemployment problems can be used for the up-building of our church work. The writer has recently seen this demonstrated in most striking fashion. A professor in Homiletics used to warn us against the danger of making ourselves the heroes of our own stories. With no desire to do that attention is here called to a specific bit of helpfulness rendered by a class of young men.

Our Church is located in the "Lead Belt," not far from the Mississippi River and less than a hundred miles south of St. Louis. The French were mining lead at Mine La Motte, about twenty miles south of us, before the time that Thomas Jefferson drove his shrewd bargain with Napoleon Bonaparte. North of us some miles is Bonne Terre, the mining headquarters of the St. Joe Lead Co. Farmington is the county seat of St. Francois County and our church has some three hundred resident members and an average Sunday School attendance near the two hundred mark.

The mines are running about half blast and at reduced wages, similar conditions prevailing the country over. Yet at the same time these conditions offer our Sunday Schools and churches an opportunity to enlarge their facilities at very nominal costs. A near-by Sunday School, at Desloge, Mo., utilizing their surplus man power, excavated under their entire church plant and at very nominal cost practically doubled their available class-room space.

A recent "all-day meeting," our fiftieth anniversary, with dinner served in the basement called attention in vivid fashion to the church's woeful lack of rest-room or toilet facilities. Our church plant is typical of the average church in a town of some 3000 people. For a number of years the Missionary Society has wanted to do this particular bit of improvement, but the lowest bid secured for the work in times of normal prosperity was some \$700.00. Quite naturally this frightened them. The work could be contracted now for perhaps half that amount but the funds would not be available.

The pastor's wife teaches a fine class of about twenty young men whose ages will run from 18 to 25. Some of them are employed in the mines and the others for the most part are without regular employment. With slight persuasion these young men volunteered to do the manual labor required for the project and for some two weeks now they have been shoveling dirt and breaking twenty year old concrete. The window openings were made by sheer force, sledging away by main strength.

The lead miners in the group are familiar with the operation of "jack hammers" using compressed air. One brother happened to have a hammer that could be used, another induced "the company" to loan the tool steel or bits needed and blacksmiths donated their labor in sharpening these. The judges of the county court were kind enough to permit us to use their gasoline power air compressor outfit.

A carpenter in the Sunday School has donated his services in making window and door frames. Two men have agreed to do the wiring, another will help with the plumbing. One man has done the hauling and another offers to furnish the needed gravel. One of the trustees has acted as foreman on the job. The work is going forward in a most encouraging fashion and the people appear anxious to help, even in these unusual times.

About every church there are no doubt tasks like this to be done and men of the constituency would prove anxious to donate their services, particularly since their cash offerings are more limited. Most frame buildings could well use a coat of paint and there are roofs that need re-covering. In numerous instances the materials needed can be secured as gifts from those who can not help in the actual labor involved. The man who puts in a week will have contributed at least \$15.00, and others will want to match this with the needed material or supplies.

Speaking now from the standpoint of the pastor of the church, the impression of a new type of revival has come. For the most part we have to insist upon our people "coming to the help of the

Lord," showing them the way for it to be done. But in movements such as I have described the preacher is a minor factor in the case, the work is out of his line in most instances. It's a layman's movement, pure and simple. Yet I can see in it a profound religious value. The men are working on the House of the Lord and they are expecting no Saturday pay-envelope. The glorious part of it is that the men, if yours are like mine, will enjoy the task, the joint contribution they are making to the church not reckoned in dollars and cents on the treasurer's books.

The coldest day of the season these men worked from noon to about four o'clock in the afternoon to get their machinery to start. But when they finally did get their gasoline engine to fire, they stayed on the job in a cold basement with the temperature below freezing till nearly midnight. The teacher of the class furnished hot coffee and soup, which added to the joy of the task.

The work has been a blessing to us. "Go thou and do likewise."

—By Frank Q. Crockett, First Baptist Church, Farmington, Mo.

For the Bulletin Board

Victory is a severer trial of character than defeat.

Fewer men survive the test of success than the pressure of poverty.

Fools are destroyed by their prosperity.

We hatch vices when we have more than we know how to use.

Success tries men and nations through all ages.

The test of all human activity is "Will it add to the glory of God?"

Great lives are crowded with self-sacrifice, inspiration, and work.

Those who know gratitude toward God are quite complete, lacking nothing.

No one will ever tell you when it is really time to give up.

Music for Choir and Organ—April

Prelude

Elevation	Guilmant
Out of the Deep	Gluck
Prayer to Jesus	Terry
Lead Me Lord	Wesley
O Gladsome Light	Kastalsky
I Will Lift Up	Slowerby
Let all Mortal Flesh	Holst
O Savior of the World	Goss
Jerusalem	Parry
Easter Dawn	Claussmann
The Strife is O'er	Palestrina
O Sacred Head	Bach

Anthem

Hallelujah Chorus (From Messiah)	Handel
They Have Taken Away My Lord	Stainer
Why Seek Ye the Living Among the Dead.....	Foster
Easter Morn	Johnston
All Glory, Laud and Honor	Bach
Surely He Hath Borne	Lotti
Easter Hymn	Bantock
Christ the Lord is Risen	Thiman

Ye Watchers	German-Davison
I Am the Resurrection and the Life	Kinder
Resurrection Morn	Johnston

Offertory

Rejoice! The Lord Is King	Dressler
O Death, Where Is Thy Sting	Turner
By Early Morning Light	Reiman-Dickinson
O Morn of Beauty	Sibleius-Matthews
Angels Roll the Rock Away	Scott
Easter Meditation	West
Westminster Abbey	Bossi

Postlude

Te Deum Laudamus	Claussmann
Easter Alleluia	Ottenswalder
Hosanna	Hartman
Easter Day	Loret
Hosanna	Wachs
Marche Pontificale	Lemmens
Grand Choeur in D Major	Smith
Eucharistica	Elliot
Festival in F	Gaul
Pageant	Johnston

The Homiletic Year---April

By THE REV. CHARLES HADDON NABERS, D.D.

"IT IS FINISHED!"

Scripture: John 19th Chapter.

Text: John 19:30: "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."

Introduction: Finished? Yes, untold thousands of years of suffering and agony on the part of man; thousands of years of waiting and watching; thousands of years of longing and hoping; thousands of years of questioning and prophesying, and now as the Son of God dies on Calvary, it is the highest hour in the history of man.

Of what was Jesus thinking when these words fell from His dying lips? What was finished?

- I. The Purpose of His Earthly Life. Few lives are finished. In our graveyards we sometimes indicate the unfinished work of a man by a broken shaft. No man ever did all he could do for humanity; no man ever completed the task he set before him. With humanity the books are never fully balanced in this world, but His life was Completed. He finished the work which God gave Him to do.
- II. The Plan of God Promulgated in the Forecounsils of Eternity. The theology of "Green Pastures" is true in that it indicates the supreme importance of the Cross both to God and to man. Our hands are made clean by the sacrifice of One Who was never stained; the way of the Cross leads home to God. The religion for man is a divinely bestowed religion, not a man-found philosophy.
- III. The Revelation of God to the World. After the Incarnation and the Cross, no word could be added to the picture of God completed for the needy men of the earth.
- IV. The Eternal Moment in the History of the Race when Heaven Bends Nearest to Man. These things are finished; but there are some things which even at Calvary are not finished; they go on through the centuries. What are they?

1. The lonely trek of the Son of God over earth's rough paths with wistful, hungering disciples. He is still treading the winepress very much alone. Every wayward and indifferent Christian adds to the loneliness of Christ.
2. The giving of God's power and love for the help of man. Our God still suffers when men walk in ways of evil. He is still brooding over the cities, and saying as he said of Jerusalem: "O Jerusalem, Jerusalem, how often would I have gathered thy children together, and ye would not!"

To every Christian is given a part in the unfinished work of His Lord.

TESTED BY TROUBLE

Scripture: Hebrews 12.

Text: Hebrews 12:3-11.

In these days of economic difficulties many men are having troubles such as they never faced before in all their experiences. Some good people are distressed as to the relationship of their troubles to their religion. Some declare, "God does not care; God has forgotten. He is angry. Some are having trouble because of their goodness."

The Hebrew Christians to whom this letter was addressed faced similar circumstances, and the writer sets forth many times in the 12th chapter to bring them definite help. These suggestions are as vital to us as to them. What does the writer say? And he is very personal as all true preaching must ever be.

1. If in trouble, will you not look at Christ? vs. 3, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Our troubles begin to grow smaller when we notice the things which Jesus bore for us.

2. If in trouble, will you not stop bemoaning your situation? vs. 4, "Ye have not yet resisted unto blood, striving against sin." It is not nearly so terrible as you are trying to make yourself believe. You are living in a day of martyrdom, but you have not yet faced death.

3. If in trouble, will you not remember that this chastening (child-training) is sure proof of God's love and care? vs. 5, 6, "Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

4. If in trouble, will you not see that chastening is proof of our Sonship in Christ? vs. 7, 8, "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." The sonship of our Lord was manifest in the lonely treks through Galilee, and in the bloody sweat of Gethsemane as well as on Calvary.

5. If in trouble, will you not recall that the punishment we received as boys and girls from our parents was for our good, though we knew it not at the time? vs. 9, 10, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure."

6. If in trouble, will you not patiently and trustingly await the fulfillment of God's purpose

in this chastening? vs. 10, 11, "He for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." What is God's purpose in this chastening? (1) To so purify us that we may be partakers of his holiness. Right towards God. (2) To yield in us the peaceable fruits of righteousness. Right towards men.

* * *

STEADY! STEADY NOW, MEN!

Scripture: Hebrews 13.

Text: Hebrews 13:9: "Be not carried about with divers and strange doctrines."

Introduction: Here is a message from the closing chapter of Hebrews not without its import to men of today. The world we face is like that these early Christians knew. They saw old things passing away. They were in the midst of great experimentation with established institutions. New prophets with new panaceas were speaking constantly. The figure of the verse is that men were being swept along as by strong winds.

No man should be afraid of change, but no man should blindly run after change simply because it is advocated. Steady—try out every strange doctrine that is presented. Examine it thoroughly before making it your own.

- I. Be not carried about with divers and strange doctrines in the realm of economics. Steady now! Examine our foundations and see whether they are essentially sound before we start building on other timbers.
- II. Be not carried about with divers and strange doctrines in the realm of government. Communism, socialism, and technocracy all have their advocates. Men are writing glibly about the breakdown of democracy. Much data too! for their essays. But Steady now! See where we are to land before we jump.
- III. Be not carried about with divers and strange doctrines in the realm of religion. Steady now, men! Christianity has not failed!
 1. It has not failed to give men a hope that satisfies in the deepest experiences of life.
 2. It has not failed to bring divine comfort to hearts which sorrow.
 3. It has not failed to inspire to the highest type of living the world has ever known.
 4. It has not failed to bring man into conscious fellowship with God, and into helpful relationship with his fellows.

Conclusion: Once when Elbert Hubbard was introduced to an audience, it was in these words: "Mr. Hubbard, we are glad to have you speak to us today. If you have anything for us, we shall be glad to receive it. But if you do not, then for God's sake do not try to take away that which we have." Steady, Steady now, Men!

THE DOUBLE KEY TO HEAVEN'S DOOR

Scripture: Hebrews 12.

Text: Hebrews 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord."

In these verses the writer describes the double key which unlocks the door of heaven and gives the Christian a vision of God.

- I. Follow peace with all men—if you would see the Lord. This is the test of our attitude towards our fellows. It is of course at the same time a clear indication of one's relationship to God.
 1. There is a peace which nations maintain by armed force. But such peace can be cradled in hatred and nurtured by fear. It is not the peace to guide us in dealing with our fellows.
 2. There is a peace which springs from animal contentment. A man has it when he has enough to eat, and like a well-fed ox, lies down to sleep. This is not the peace to guide us in our dealings with men.
 3. There is a peace which results from devastation, a ghastly sort of peace which follows the shells of a gigantic battle. It is the peace not of God, but of death.
 4. There is a peace which is born of self-mastery, which comes of self-surrender to the will of God, and which flows on from right action to those about us, when we are seeking their welfare and their highest interest. Having such peace in one's heart leads men to love others, in the spirit of Jesus.
- II. Follow holiness—if you would unlock the door through which you will see the Lord. This is the test of our attitude towards our own souls. It is likewise a clear indication of one's relationship to God. What is this holiness?
 1. This holiness is a steadfast determination to dwell apart from sin in purpose and desire.
 2. This holiness is a definite dedication of one's personality to the service of Christ.
 3. This holiness is an acceptance of the imputed purity of Christ, and a constant reliance upon Christ for daily growth in grace and truth.

No other key will unlock the door. No other door means so much to man.

* * *

WHO IS THIS? (PALM SUNDAY OUTLINE)

Text: "And when he was come into Jerusalem, all of the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee." Matt. 21:10

Who is this? A question which we all must ask for ourselves. Some, as in those earlier days will ask out of idle curiosity. Because the days were evil and the glory seemed to have departed from Israel, some asked hesitatingly, almost in fear. Others, seeking their King eagerly hoped that the

answer to their question, Who is this? would bring Him whom they sought.

So, today, in these troublous times, when little seems sure or certain, we ask the same question in varying moods. Who is this? Who is this to whom we have looked as the great head of the Christian movement through the ages? Certainly He is far from being an ordinary man. He has proved Himself a Master of men. But who is He? Why have men, through the ages turned toward Him and followed after Him?

That is a question your soul cannot sidestep or evade. The great procession started centuries ago and still it continues to pass your door, uninterrupted through the ages of its progress. What is it all about? Who is this at the head of that long line? You must find an answer.

That answer lies in our text. Who is this? Why, this is the Prophet, Jesus from Nazareth of Galilee. That answer is true so far as it goes, but there is a certain tint or shade cast over that answer when we recall the fact that the men who gave that answer seem so soon to have lost their faith in the Prophet.

So we are still left to answer the question, Who is this? The question still comes, still persists. In times of unrest more people are asking that question and trying to answer it than ever before. Men and women still follow in that long procession. They still sing their glad hosannas. They say with the multitude, "This is Jesus the Prophet" but it is the glamor of the moment, the enthusiasm of the crowd rather than any real inner heart conviction which moves them in their proclamation. They have not really thought through to their answer.

The query still stands, "Who is this?" Possibly we should let the hoary headed theologians answer that question for us. They certainly should know. The theologians say, "This is Jesus the Prophet." We take refuge in their answer feeling more or less secure in the knowledge that no one can gainsay our answer, which we have had given to us by the theologians. "This is Jesus the Prophet."

But we must answer for ourselves. The answer of another, be he whom-so-ever, cannot hold for us. Unless we do take a personal stand and upon a personal conviction, answer the question, "Who is this?" we stand in danger, that danger which must be his who is uncertain or flabby in his faith. The devotion of the Christian centuries is not devotion to the memory of a great Prophet of the past, but love to an ever-present Lord who still lives and reigns in the hearts of men today, in your heart and in mine. "Prophet?" Yes, but more than Prophet—Lord.

How miserably insufficient, then, that view which regards Him simply and solely as "Jesus, the Prophet of Nazareth of Galilee." Men in our day are not moved to courage and trust and peace in an hour of spiritual darkness, in days of perplexity and distress and pain, by memory of a Prophet

but by the conscious presence of a Lord and Saviour who today walks with us along the hard yet *triumphal way*.

* * *

THE WORD OF AGONY. (FOR GOOD FRIDAY)

"Eli, Eli, Lama Sabachthani? . . . My God, My God, why hast Thou forsaken me?" Matt. 27:46.

People, in great, inexpressible agony, often revert to their old vernacular, their old language, in making expression. The Lord's old vernacular was Syriac, in agony, and He cries Eli, Eli, lama sabachthani.

Hitherto he has always said, "My Father." Now He says, "My God." It is the cry which comes from a perfect human heart. He was born with a perfect human nature. He died a perfect human death. He was the man, Christ Jesus when he cried, "Eli, Eli, lama sabachthani."

What made Him cry, "My God, My God, why hast Thou forsaken me?" Was it weakness? Did he make a mistake and think that God had forsaken His son? Had God really forsaken Him? No, hardly any of these answers is permissible. To me there is but one answer to be ventured. Christ willed to feel forsaken, to experience that sense of being forsaken which goes along, hand in hand with the sin of the world which He had taken upon Himself. He would feel forsaken that you and I might never be forsaken.

But how about this being forsaken of God? If God ever forsook a penitent sinner it would be easy to understand. But the Saviour! It was to teach us the lesson that "the Lord hath laid upon Him the iniquity of us all." Carrying the sin of the world He had to go through the agony of seeming to be forsaken. Part of the sin He carried and for which he seemed forsaken of God, was our sin and assumed by Him that we need not know the agony of being God-forsaken.

There are times which come to us all, when things have seemed to go all wrong, when nothing has seemed of any value or merit, when we have been called upon to give up those things and even those loved ones whom we have held most dear of all life. Our hopes are shattered. We have cried in our agony. How can such things be? Can there be a loving God who permits such woe? If there is, He has certainly forsaken me. "God-forsaken?" No, it just seems as though we are God-forsaken.

Even when Jesus felt that He had been forsaken of God, still he cried out, committing His soul to that same God and knew in His heart that He was safe.

So, for our comfort in times of distress and perplexity, let us remember that the Saviour, Himself, can, and does sympathize with us in our unrest and that He for whom we seek and wait and long, will manifest Himself to us and if we faint not, we shall reap bountifully.

THE EASTER MESSAGE

"They found the stone rolled away from the sepulchre." Luke 24:2.

It is rather significant that none of the Evangelists make any attempt to describe the actual resurrection itself. They tell us all the details leading up to the resurrection and what transpired after it, but they say nothing about the actual resurrection itself. Right here mythical books would have gone into rhapsodical accounts of the miracle. The Evangelists remain silent. Certainly, if as some have held, these writers be the writers of myth and legend they are the most unique writers of such works the world has ever seen. The actual resurrection, for the writer of fable, would have been too tempting a subject for such a one to have passed by unnoticed.

The entire account is a perfectly natural one. The part the women played was a most natural one. Their question, "Who shall roll us away the stone?" was a most natural one. Their first reactions to the open tomb were perfectly natural and normal reactions.

Afterwards they learned to think more truly of the meaning of that stone which was rolled back from the tomb. It was the first witness of the fact of the resurrection. A symbol for all of us of what the grave now is, since Christ has risen.

The women's words typical of the cry of all mankind.

The longing for someone to roll away the stone. Their sense of impotence.

The idea of death as an eternal condition.

It seems the end so far as our senses are concerned.

It seems to separate forever us and them.

We may stand with our spices and ointment, with tear stained faces and heavy hearts, before the tomb, but there is the great stone door and they that are within cannot hear us.

The world has no answer to the question. Apart from the Gospel there is no clear confidence in immortality, no notion at all of the resurrection. People may hope that beyond the grave there may be some bright place to which we must go. That may be their hope but they have never had one return to assure them of that fact. The door, outside of the Gospel story can open only one way, inward into what lies beyond. It has never swung back and never could swing back until we see the stone rolled away from the tomb.

Now has Christ risen! Now has Christ rolled away the stone for us. For us He has swung the door backward and permitted us to see what lies beyond. Not alone by telling about it, but by doing it. Not as an example, but as a being power.

The Church Year—April

By THE REV. L. W. RUPP, D.D.

MORNING, April 2 (Passion Sunday, Judica).
The Gospel: John 13:31-35.

THEME: "IN THE CROSS OF CHRIST I GLORY"

Text: "Now is the Son of man glorified, and God is glorified in him." John 13:31.

While John Bowring served as British consul at Hong Kong he visited South China. There still stood the front wall of Vasco De Gama's cathedral. On the very top of the ruin, a large bronze cross defied the elements. Viewing the cross as a symbol of religious fact, Bowring composed the hymn:

"In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

This familiar hymn catches the spirit of many texts from the Fourth Gospel which engage our attention during the Easter period and until Trinity. We witness through this quarter of the year the rising tide of conquest.

"The royal standard forward goes,
The holy Cross with mystery glows,
Where death by life was put to shame,
And life from death triumphant came."

Had John titled his Gospel in modern fashion he might well have called it: "Love's Glory," the supreme triumph of Love that would not let men go (John 3:16). This Gospel falls into three great sections of the same approximate length; first, how the true Light came into the world and how men took sides for and against Him (chapters 1 to 6); how the children of darkness became more hostile, while His own children advanced to stronger faith (chapters 7 to 12); and how love and hatred both came to climax, love overcoming evil (chapters 13 to the end). Today's text marks the turn, baffled evil retreating, the Conqueror proclaiming that His glory is now to be revealed, the Father through the Son confirming the New Covenant of peace to men of good will.

1. *Frustrated evil retreats in utter defeat;*
2. *God's eternal purpose is finally revealed in its full grandeur;*
3. *To men is now available the whole of God's New Covenant.*

1. It is a fearful thing to contemplate the fact that the "now" at the beginning of this text had to wait until one chosen by Him to be a disciple

had gone out from the Lord's presence into the night of eternal despair. Not until Judas Iscariot had gone could Christ be free to say: "Now is the Son of man glorified." This is a most remarkable statement and suggests terrifying reflections on possibilities if but one instrument of evil be harbored. One rotten apple may spoil the lot. One individual soul, acting as the emissary of evil, may clog the progress even of the Kingdom; may even quench the Voice of the Saviour in His utterance of the Good Tidings. It is implied that we may expect evil to remain until the issue has been decided. The contest between Christ and the powers of evil had been a somewhat undecided one, our venture being that the so-called "popular" period of the Saviour's ministry represented the time when, for purposes of illustration, we may suppose His campaign least fruitful.

Evidently the expulsion, or withdrawal, of evil marked the decisive turn. Evil always troubles Christ, not because of personal pain, but because of the dire plottings behind the scene. The traitor's last mad acts, and the consequent seizure of the Saviour, meant merely the gesture of frustrated frenzy. Whatever spark of hope in the heart of Satan snuffed out the moment Iscariot went into the night.

2. At last He was quite alone with His own. As if a great burden had been removed, He began to speak of the true significance of the thing which would very soon be done to Him. He must now die and rise again. In this would He be glorified, and in Him would God the Father be glorified. This would be the crowning episode in which He would gather up into a focus everything He had done and taught.

The word is GLORY. Jesus shows himself in the *Glory of His Passion*. The agony of "the old rugged Cross" cannot be denied; it existed; the terror of it staggers our contemplation; the pangs of it must be impressed by all preachers upon their hearers. Nevertheless Passion and Glorification must combine. The painful, terrible things are shot through by glory brighter and fairer than earth has ever seen. This Christ is the "Beautiful Saviour," our "Fairest Lord Jesus!" We do well to examine the frequent use of this word "glory"; thus is John 17:4-6—"I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." Also in Acts 3:13, and many other passages. The days of Lent are not to be days of sadness or gloom; the original thought contained a festive purpose. We are not far now from Easter when the fulness of the glory of the Crucified shall be revealed.

3. A man having precious goods, desiring that his loved ones enter into his wealth, draws up a

will for the disposal of his possessions. It is his "testament" or "covenant." He will include such commandments as necessary to insure that his heirs do as he would do. What a scene presented by the Upper Room! The Master says farewell! Greatly though they love Him, the Eleven cannot walk with Him along the way He must go! From His lips fall gracious words. He institutes the Sacrament of His Body and Blood. He gives to them His "New Testament." Expanding from this night shall come the Christian Church and the Christian Way of Life. "A new commandment I give unto you, that ye love one another; as I loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Judas Iscariot did not receive this commandment. It is only for the willing; not for bond-slaves but for free believers. It can be kept only in the glory of Christian sacrifice; "we ought to lay down our lives for the brethren"; "bear ye one another's burdens, and so fulfill the law of Christ." By this shall men know if we be true believers. If we fail to love, then even the world shall discover that we are false disciples. And even as Christ's love came not into full bloom until He ascended the Cross, our love cannot unfold into complete glory until we have at last attained to and partaken of all things which His commandments lay upon us.

We shall conclude as we began, with words of the hymn which so accurately symbolizes the emblazoned glory of Christ's Cross:

"Bane and blessing, pain and pleasure,
By the Cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide."

* * *

MORNING, April 9 (Palm Sunday).

The Gospel: John 12:1-8.

THEME: I'M NOT ASHAMED TO OWN
MY LORD

Text: "Then said Jesus, Let her alone: against the day of my burying hath she kept this." John 12:7.

On Palm Sunday many churches receive young people into membership by Confirmation. In the Confirmation vow these young people repeat with their own lips the confession of faith and the promise of faithfulness to Christ which were made for them by their sponsors at baptism. They pledge to be loyal to their Saviour, and the congregations pray that they be kept in the faith, having fervent love to God and for fellow men.

On such a solemn day what is more fitting than the Beloved Apostle's record of Mary's costly offering and pledge? What better sermon to young people about to enter upon church activity than this example of timely and costly tribute?

When the chemist has various materials mixed together in liquid solution he may separate them (he will probably say he is "precipitating" them)

by putting in some other substance which causes a quick (and sometimes violent) reaction. This he calls a "catalytic agent." His murky mixture of materials will be separated into its parts. Crystals may form at the bottom; a particular substance may rise to the top. Now Mary's act of devotion accomplished something like that in a time when much confusion existed, great uncertainty, and mixed feelings toward Jesus. But after her act party divisions formed quickly; decisions for and against Jesus came to a head; the final events of His Passion crowd upon Him in quick succession. Through it we see the influence of Mary, this marvelous woman who was not ashamed to own her Lord, and who met her one great opportunity at the precise moment when loyalty brought its highest reward.

1. *The state of indecision.* The state of affairs immediately prior to Christ's last week resembles a murky "solution" of mixed attitudes. Cross currents of undecided opinion flowed through all groups who knew Him. The multitude swayed with the wind, applauding Him in His triumphant entry, but ready to choose Barabbas on Good Friday. Caiaphas had expressed in the council at Jerusalem the philosophy that if one man troubles a nation it is better to kill him for the good of the nation. Judas, the unconscious agent of evil, circulated among the disciples of the Lord, exciting discontent which would not have been awakened without his presence. There had been doubt in his mind respecting Jesus for a long time; he but waited for a pretext to align himself directly with Caiaphas.

"A murky solution of mixed attitudes" describes our own period with fair accuracy. The world is too much in the Church. The traitor has had too much part in framing opinion. "It is expedient" has prompted serious compromise with evil. Church members have been neither hot nor cold, Laodicean in spirit, luke-warm in affection for the Saviour.

2. *Mary's positive tribute.* Mary illustrates what may be done by one fervent soul burning with zeal and affection. She based her act upon acquaintance with Jesus. She knew Him. She had seen Him come and go, and at each opportunity she had listened carefully to His instruction. As a "catechumen" she had given study to His Word, and had made herself familiar with His teaching. She had experienced His sympathy in sorrow, and had witnessed His power to raise the dead.

Her act in anointing Him suggests an understanding of how in Jerusalem He would accomplish His purpose. It may not have been certain knowledge, but she seemed near to the truth of His death. She knew her great opportunity to serve her Lord had come. So she laid her costliest gift at His feet, symbol of highest loyalty and most profound love.

She gives not merely a part; she gives ALL, not only what she has, but what she IS. As if the nard were common water she breaks the flask over His head and pours the liquid over His feet,

so much that she must wipe them. To do this she brings her homage to a climax; she unbinds her hair to wipe His feet! This, we are told, was a disgraceful thing for a woman to do. It was not proper. But by the act Mary witnessed that, as no sacrifice was too costly for her purse, so no service was too mean for her person. She loved to the uttermost, not being ashamed to serve her Saviour in whatever capacity might honor Him, let it be the most menial task of all. We wonder if the disciples remembered Mary's act when so soon after the Master humbly washed their feet in the solemn exercises of the Upper Room?

3. *The reaction.* Mary's devotion promptly precipitated "crystals" both of rejection and affection. In Judas long discontent crystallized into speech, not so much against Mary as against Christ. Like many of similar spirit this "thief" argued against waste when "charity" might have been furthered. It would have been so much better if this money had been given to the Welfare Fund! Specious claim; black-hearted treachery! But Judas would very soon go out into the night, no longer to trouble Mary, his guilty conscience driving him to the suicide's rope.

Jesus Himself put approval upon Mary's deed. She had crystallized the very essence of love by rare sacrifice into a noble form of adoration. Through all history this will be remembered of her and she becomes the example of love that pleases God.

To new church members the application is a contrasting of Judas and Mary. But especially the glorifying of Mary's devotion. By it she reflected the greater sacrifice of her Lord about to pour out His precious Blood for the healing of the nations. By it she declared her personal acceptance of Him, and gave her own pledge of undivided loyalty. Even as He would pay the shameful price of death on the Cross, she for Him could accept any sacrifice, any shame, any menial duty. She was not ashamed of her Lord.

"I'm not ashamed to own my Lord,
Or to defend His cause,
Maintain the honor of His Word,
The glory of His Cross.

"Then will He own my worthless name
Before His Father's face,
And in the New Jerusalem
Appoint my soul a place."

* * *

**MORNING, April 16 (Easter Day).
The Gospel: Matthew 28:1-10.**

**THEME: CHRIST JESUS LAY IN DEATH'S
STRONG BANDS**

Text: "Come, see the place where the Lord lay." Matthew 28:6.

"Christ Jesus lay in death's strong bands,
For our offences given;
But now at God's right hand He stands,
And brings us life from heaven;

Wherefore let us joyful be,
And sing to God right thankfully
Loud songs of Alleluia!
Alleluia!" —Luther (1524).

We bring a text suited to the Early Service suggested for the hour as it begins to dawn. In the last moments of night shadows darken; gloom seems intensified; vitality ebbs to the lowest point. Then comes the miracle of dawn when the recurrent resurrection of the sun conquers the defiant night, and morning is at hand. With morning the awakened world turns to the labor of the day.

DARKNESS. The Saviour dead within the tomb! Weeping mourners going to see the grave! Cold rocks! Empty garden! Awesome stillness! Black despair sinking upon the soul weightier than the pall of the night! This would have been quite enough. But there stood also the armed guard, the sign of imperial power triumphant.

We follow good example in preaching by painting the possibilities had this darkness remained. Then God would have been dead within the tomb. Then the wicked would have been ready to bring in their harvest of blood. They had much goods laid up for many years; now the life of pleasure was to begin. They thought to proceed joyously as lords of the world. The devil's spies passed through the garden; the longer all remained still, the more their fears subsided. They hoped soon now to satiate their destructive greed and to tread under foot the world they had finally conquered. For God lay dead in that tomb. "*Christ Jesus lay in death's strong bands!*"

We admit the reason. He died "*for our offences given.*" This bleakness of death and the utter absence of hope depicts the situation were strict justice visited upon the children of men. Earth has of itself no other hope than that of the darkness. In it the mind of reason gropes vaguely for a way, and can find none. Learn by the gloom within the garden how frail humanity is, and how vain the mind of man to pierce the shadows.

2. DAWN. But the sun rises and morning comes. The shadows flee before the approaching dawn. Roseate hues upon the eastern horizon give promise of the day. God repeats the ancient miracle of light triumphant over darkness. We steal, ghost like and perhaps half afraid, through silent streets on the way to the early Easter service; while we engage in our worship the night steals away and the full glory of dawn dims the lamps we had found necessary.

So it is with the fact of the Lord's Resurrection. It bursts upon us in God's greatest miracle, for seeing our Redeemer alive, and knowing that we also shall live in Him, faith illumines our being and forever dims the little lamps of human thought and questioning. We know in Whom we have believed, having witnessed the brightness of His rising, and having seen with our own eyes that the grave is robbed of its prey.

We should make much of the new light, faith's

clear vision. God pours it upon us even as the glow of the radiant sun warms the soil. Though we cannot gaze into the direct blaze of that light we come out into it in recognition of divinity.

"Christ is Himself the joy of all,
The Sun that warms and lights us;
By His grace He doth impart
Eternal sunshine to the heart;
The night of sin is ended!
Alleluia!"

3. DEVOTION. Remember we speak as if standing near the tomb experiencing the first wild emotion of joy. The intensity of the experience is upon us. We have seen that the Lord has conquered in His dreadful strife. We reply to the angel invitation; we see the place where the Lord lay; "an empty form alone remains." We seek no explanation other than the power of God; if we remain within His warmth of love we shall never seek to understand the mysterious ways of God's program. But as the warm sun kindles new life in the soil, so this great stirring within us must rouse activity, devotion, labor.

"Let us keep the festival
Whereto the Lord invites us."

Though powerful emotions sweep over us, even if we sense fear like that of the keepers who "became as dead men" at sound of the earthquake, at sight of the angel whose "countenance was like lightning," we cannot stay. We must "go quickly." Our privilege of standing by the empty tomb makes us messengers of the Resurrection.

The women spent a very short while at the tomb. Swift as thought their emotions carried them through the entire sweep from deep sorrow to exultant devotion. They came with plodding feet, tears upon their faces, concern in their heart, despair in their soul. They carried the trappings prepared for the dead. They walked in darkness. But suddenly they became people walking in a great light upon whom the glory of God burst forth. They had no desire to remain at the place, or to build tabernacles; the grave had no interest for them once the occupant had gone. Excitement, enthusiasm, burning zeal, impatient ardor urges them. They depart *quickly*, still sensing the fear, but now in great joy. They "did run" to bring word of it to those who should know.

What would we give to have had their experience? The same experience may be made our own if we with quickened pace and running feet spread the joyful tidings. This Easter message is not one to be locked up. It is in darkness that men hide and conceal and retain. But in the sunshine the whole world comes out to rejoice. In the glad light of the Risen Christ the whole world ought to come into perfect assurance of salvation. If the full power of it has entered the soul there will be running from one to another, the proclaiming of the news of a salvation free for the taking, and the ringing hymns of praise to the Saviour penetrating into every corner.

"Then let us feast this Easter day
On the true Bread of heaven;
The Word of grace hath purged away
The old and wicked leaven:
Christ alone our souls will feed;
He is our meat and drink indeed;
Faith lives upon no other!
Alleluia!"

* * *

MORNING, April 23 (First Sunday after Easter). The Gospel: John 21:15-19.

THEME: "O LOVE THAT WILT NOT LET ME GO"

Text: "Simon, son of Jonas, lovest thou me?" John 21:16, 17.

Introduction: The first and last chapters of John's Gospel reveal the wisdom of divine inspiration. Writing to prove the Sonship of Jesus Christ with God the Father from eternity, John begins with a profound philosophy. The Word which was with God, which was God, and which was from the beginning, came in the Person of the Christ Whom the world knew so well that, if all the things Jesus did should be written, "I suppose that even the world itself could not contain the books that should be written." A profound prologue might lead to deeper mystery at the end. Not so. John concludes with simple words about a fire by the sea, a breakfast of a few men with Jesus, and some words that seem almost casual. But if we have the wisdom to read, the last chapter carries a significance of equal import. It is here that Christ reveals Himself in the attitude of the *Personal Saviour*. He is the "Logos," the God from all eternity. But now He is the Christ of the Resurrection, returning to the Father, leaving an example of His method with a sinner. Peter is the sinner in the presence of Christ the Saviour.

1. *Penetrating Vision* sees into the possibilities of this man who had denied his Lord. The divine wisdom also perceives the way to bring him to repentance, confession and renewed faith. Peter had gone back to fishing in the expression of unbelief. Easter Day had not been quite enough to restore him to full confidence. The first transports of joy had subsided. Some faint possibility of another denial might have been left back in Peter's heart somewhere out of sight. The risen Jesus reveals the divine ability to read even the secret thoughts and desires of men. He places Peter in a situation which will renew all the past and by the channels of memory bring back the old conviction. The scene is laid by the seashore as at the call of Peter when the summons came to leave the nets. A fire burns at the water side, kindled by the hand of Jesus, but a reminder of the fire by which Peter warmed himself in the courtyard of the high priest. It was all very homely, very natural, and yet very unnatural and very sublime. The men had been fishing fruitlessly all night. Weary from their labor, despirited by their somber thoughts, they pulled to shore. The Risen Word waited them,

engaged in the familiar tasks that meant food, warmth, content.

2. *Divine Compassion* desired Peter. George Matheson's hymn states the idea in the first lines of his hymn:

"O love that wilt not let go;
O Light that followest all my way;
O Joy that seekest me through pain."

Here is the compassion for souls, the application of the text Nicodemus heard: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (3:16). It is to be translated by the redeemed into the same soul passion of the Master. The sign of response in Peter will be the feeding of God's own sheep.

3. *Limitless Forgiveness* brings to Peter this opportunity. Peter had sinned much, most flagrantly perhaps in the denial, but many another time. He was a man of mixed personality, gold and clay, confessing his Christ as the Son of the living God, then rebuking his Lord in the face of a plain revelation until Jesus had to say: "Get thee behind me, Satan; thou art an offence unto me" (Matthew 16:23). But so was Paul a man of mixed personality; yet unto Christ a chosen vessel and one to be reached for. So have many been mixed personalities. Augustine presented little encouraging material at the beginning. Many a servant of the Lord has been taken much as a "brand from the burning." We dwell, this first Sunday after Easter, on the depth of mercy and of grace which stooped from the victory so bitterly gained to "such a worm as I!" Our praise to Christ must not be merely on the "grand scale" in that He performed a gigantic work embracing the universe. He redeemed ME, a lost and condemned creature, not with silver and gold, but with His innocent sufferings and death, in order that I might be His, live with Him in His Kingdom.

4. *Sublime Restoration* is the gift to Peter. He becomes again what he had been, the chief of the apostles, the leader and speaker for all. His fall had been like that of a meteor, sudden, a blazing descent, and far down into the depths. Now the restoration is completed, with a double significance. There is the command to feed the sheep, a behest possible of much enlargement. It is like the Great Commission in Matthew's closing statement. They who have seen Jesus and tasted of His love must go out into all the world and preach the Gospel to every living creature. Upon them falls the mantle of the Lord. They receive "the power of the keys," commanded to bind and loose, instructed to perform the high commission of the King of Heaven.

In Peter's case the crown lies in something more. Peter would follow the Lord more intimately. There would be also for him a cross! He, too, would experience the print of the nails in hands and feet! James and John had boldly asked

the privilege which in reality meant to die as the Lord. To Peter Jesus Himself assigned that honor. *In this service the highest badge may be the martyr's death!* When the hour struck Peter was ready. Forgiven, restored, filled with missionary zeal, in Peter's example the full history of Christ's redeeming love upon a sinner's soul is read.

"O Cross that liftest up my head,
I dare not ask to flee from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

* * *

MORNING, April 30, (Second Sunday after Easter). The Gospel: John 14:1-6.

THEME: SINCE JESUS IS MY FRIEND

Text: "I am the way, the truth, and the life; no man cometh unto the Father, but by me." John 14:6.

Two weeks since Easter. The first impact of joy becomes quiet reflection on the significance of the Lord's Resurrection. In the light of the Church Year the Ascension is to be considered. The Risen Saviour will return to the Father to be the Mediator seated at the right hand of His Father. We may consider now the expediency of His going, and that by His return to the Father He becomes more intimate than He was when on earth. He is near to every one of us in all circumstances, as we may understand if we believe. If we desire the testimony of human life, the biography of Paul Gerhardt, German hymn writer, furnishes all proof we need.

"Since Jesus is my Friend,
And I to Him belong,
It matters not what foes intend,
However fierce and strong."

1. *"I am the Way."* It is temptation to dwell on the many rooms in the Father's House, and to think about what may be found there. There may be "the children's room," "the room of recognition," "Father's room," and so on. Imagination falters at the possibilities. Christian hearts yearn for Jerusalem, the "happy home," the "city fair and high." In the reflection of Easter, very long indeed after the Lord's Resurrection, the Apostle John puts down his memories of that sacred night when in the Upper Room the Master gave to His closest friends the key to content in the life all must endure while each travels, "a pilgrim and a stranger," toward the heavenly home. "Let not your heart be troubled: ye believe in God, believe also in Me." Let the heavenly joys wait; live in Christ so as to be worthy of the inheritance. We must not be over anxious to have questions answered, like Thomas and the others. With Christ questions are answered. He is the Way. He is the objective manifestation of salvation. In Him the world finds the Mediator through Whom the reconciliation with God the Father has been made (in the contest typified by the evening text for a

week ago). He is the "sole mediation," the *only Way*. Speculation on the nature of heaven is foolish if we miss the road there. If we seek heaven we must lay hold in faith on Christ, and pursue the given Way. The great concern is our faith. *Do we believe in Christ?*

2. *I am the Truth.* How many have actually studied the full revelation concerning Christ through the entire Bible, from Genesis to the last book of the New Testament? The whole plan of God in causing men inspired of the Spirit to prepare the Bible was to make clear that *Christ is Truth*. It is from John, to whom we credit a closer contact with the Lord's inner life than any other, that this text is taken today. And the entire purpose of John is to show that in Jesus the world received the self-manifestation of the Son of God Who from eternity has been, and ever is, the "Logos," the Divine Word. Let the application be whatever you chose, and the appeal to the congregation suit whatever circumstances may exist; but let the gist be the certainty of this statement. Let it be emphasized that human reason dare not meddle with clear Biblical inspiration. It must be *the whole Christ*, or utter rejection. God spews the lukewarm out of His mouth. Christ is the Light that came into the world *for every man*. He who would arrive at the goal of salvation has no other philosophy, and can mix no other program, than that which has been given. Unless Christ be appropriated through the only method permitted by the Father's arrangement, the possibility of salvation fades into nothing. If only the careless world could be taught to apply its heart unto wisdom, and learn to number its days with attention to the one item which alone should concern the soul of man!

3. *I am the Life.* We recall the illustration of the inquirer wishing to know the source of power over men; he was told to let himself be slain, and then to raise himself from the dead. He who has done that is the one who possesses the key to life. Jesus did this thing; none other has done it, nor ever will do it. To Him, then, belongs the only claim to men asking their lives in allegiance to His lordship. As the commentary says: "He is the Principle and Source of eternal life both in its temporal development and future consummation." Science may seek as it will for the "source of life"; the inspired writers have given the answer once for all. So Saint Paul: "Christ, Who is our life." The redeemed are they who have received this life by faith, and are therefore no longer a prey to spiritual and eternal death. "I am the living Bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." (John 6:51).

Conclusion: Great is the debt owed to the Apostle John for this text. It "is the summary of the most perfect self-confession of the Son regarding

Himself and His work." Bound up in the simple words "Way," "Truth," and "Life" is the whole mystery of human salvation. So vast a subject cannot be outlined to any one person's complete satisfaction. Let the purpose be to send the believing soul back to the Fountain of Truth. Be as Mary, seated at the Lord's feet, drinking in His gracious words, meditating upon them, and by exercise of the soul upon them strengthening faith

for the journey that lies ahead. Here in a very brief text lies what Luther terms "a summary of all the principal articles of Christian doctrine, most powerfully established, as nowhere else in the Scriptures." Among the many glorious facts is the consolation for those who deeply yearn for Heaven. They are taught concerning the righteousness of faith; they find "the true consolation for an anxious conscience."

Illustrations

By THE REV. WILLIAM J. HART, D.D.

The First Hour After the Last

II Tim. 4:7, 8. "I have finished my course Henceforth . . . a crown of righteousness."

Like all serious thinkers, John Foster dwelt much, especially in his later years, on the life beyond this world. "How welcome are these shortening days!" he says in one letter "And there is an hour decreed for the final one. It will be here—it will be past. And then—that other life! that other world! Let us pray more earnestly than ever, that the *first hour after the last* may open upon us in celestial light."

And again—thinking of the beloved dead—he says: "May heaven prepare us to meet them ere while with ecstatic joy—joy to them as well as to us; for with rapturous emotion, they will welcome, when they arrive, those whom they have left behind."—*Jane T. Stoddard in "Private Prayer in Christian Experience."*

Transplanted to the New Garden

II Sam. 1:23. "Loved and lovely, never divided in life or in death" (Moffatt).

A scholarly professor in St. Lawrence University and his five-year-old daughter were killed when struck by an automobile. At the funeral service conducted for father and daughter by the president of the university, Dr. Richard Eddy Sykes, the speaker paid a tribute to the training and fidelity of the father, and then made the following reference to the little girl:

"As to this little life here—it was a blessing and has been transplanted. Three years ago when I lived on the campus, we had a garden, carefully tended, and in it were many flowers. When we moved to our present home we took some of these flowers and transplanted them to our new garden, and they have bloomed this year and given us even greater pleasure by their fragrance. So with this little child, she is not dead, but has merely given her life here. Death is but a complete severance of the soul from the body. She was the companion and joy of her father, and was it not fitting that the end should come when hand in hand with him?"

Live Because He Lives

John 14:19. "Because I live, ye shall live also."

Not many days before Whittier died his valued friend, Oliver Wendell Holmes, reached the age of eighty-three, in recognition of which the venerable Quaker poet sent him, with affectionate greeting, the following lines:

"The hour draws near, how'er delayed and late,
When at the eternal gate
We leave the words and works we call our own,
And lift void hands alone

"For love to fill. Our nakedness of soul
Brings to that gate no toll;
Giftless we come to Him who all things gives,
And live because He lives."

Remembering that Whittier well knew who it was that said, "Because I live, ye shall live also," we cannot doubt that his pure soul was fixed upon his divine Lord and Master as he wrote, with feeble and failing fingers, these devout and solemn lines And we are confidently sure that to him was fulfilled the prayer which Tennyson offered for himself; when he put out to sea there was no moaning of the bar.—*Dr. W. V. Kelley.*

Mankind Must Remember

II Tim. 2:8. "Remember that Jesus Christ of the seed of David was raised from the dead."

In the opening sentences of his notable volume "What Is Christianity?" Harnack uses these words: "The great English Philosopher John Stuart Mill has said that mankind must never be allowed to forget that a man named Socrates once lived, but still more important is it that man must never be allowed to forget that one called Jesus of Nazareth once walked this earth." Hence it is our business to get him seen, to tear away all that obscures him.—*The Rev. John MacNeil.*

Christ Conquered Death

John 20:1. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre."

An old divine once said in his writings:

"Mary Magdalene did not find the dead body of Christ, and it was well she did not; for if death could have held him, it would not have let us go."

Had an Experience with Christ

Matt. 25:40. "I tell you truly, . . . you did it to me (Moffatt)."

A member of our Samaritan League said a thing to me . . . which . . . was one of the most beautiful things I have ever heard a man say in my life. He said, "When I go out to do a service to another man in the name of Christ I feel I have not had an experience with that other man. I have had an experience with Christ."—*Leslie D. Weatherhead* in "*The Transforming Friendship*." (*The Abingdon Press*.)

Two Look at the Red Sea

Psa. 77:19, 20. "Thy way is in the sea, and thy path in the great waters . . . Thou leddest thy people like a flock."

The Red Sea looked different to the Psalmist than it did to the fleeing Israelites. When the latter saw it first barring their way, holding them as in a trap for the Egyptians, the children of Abraham lifted up their voices in a loud lament. But David sang, "Thy way was in the sea and Thou leddest Thy people like a flock!"

How different the Red Sea looked to the Israelites when they came first upon it, and when they saw it a little later from the other side! It had become their path to safety, their way of escape, their barrier from death.

The carillon in the tower of the Park Avenue Baptist Church, New York City, was the very finest in America. But it became the center of a controversy, because its bells were swung too close to the ground and their music was to those who lived near by a veritable horror of noise. The tower was not high enough. Now the carillon has a new home on Riverside Drive above the Hudson. The golden notes, the mighty tones, flow out across the city in sublime harmonies. It sounds different now!

Flying up the Rhine one early morning in February, 1918, high above the castled crags, I saw a storm approaching. It burst upon our plane with a sudden fury of wind and sleet. We were enveloped by the gale—playthings of the elements, tiny atoms in a world of unleashed fury. Then, while we were still in the first terror of the appalling experience, the tempest swept beyond us. Through the sunlight pouring down from a sapphire sky, we saw the fury fade and blend upon the distance until it became an exquisite picture of gray and gold. It was different then!

How changed the Red Sea looked to Israel after the water had divided and a people had passed through! How improved the carillon after the bells were hung in their lofty tower above the Hudson! How different the storm after we had flown beyond its fury!

And how different this life will be when we look back upon it!—*Dr. D. A. Poling*.

"And Triumph O'er Sorrow and Death"

Heb. 12:1. "So great a cloud of witnesses."

The utterances of Bishop William A. Quayle were always of a distinctive character. His friendly drawl was peculiarly his own; his vivid illustrations made everything he described most realistic; and his playful use of the imagination led his hearers into unknown lands until they were enchanted. At the General Conference of the Methodist Episcopal Church in Saratoga Springs in 1916 he referred to various bishops who had recently gone to their coronation in the following strain:

"Was not beloved Bishop Smith here four years ago? Yes. Where is he now. In heaven. Was not Bishop Walden here four years ago, with his stooped shoulders and his keen eye? Yes. Where is he now? In heaven. Was not Bishop Warren here, with his stalwart figure that looked as if he could walk across the landscape of eternity and never get tired? Yes. Where is he? He is *on* the landscape of eternity taking his walk. Was not Robert McIntyre here four years ago, with his dreamy, far-away look? Yes. Where is he now? He is where he looked. Was not Bishop Moore here, with the spirit of a soldier and the heart of an angel? Yes. Where is he now? He is over where soldiery and angelhood are one. Was not Naphtali Luccock, that crystal soul and winsome personality, here? Where is he now? He is with the Crystal Christ."

The Testimony of Witnesses

Acts 3:15. "Whom God hath raised from the dead; whereof we are witnesses."

In the days of George Stephenson, the perfecter of the locomotive engine, the scientists proved conclusively that a railroad train could never be driven by steam-power successfully without peril; but the rushing express trains from Liverpool to Edinburgh, and from Edinburgh to London, have made all the nation witnesses of the splendid achievement. Machinists and navigators proved conclusively that a steamer could never cross the Atlantic Ocean; but no sooner had they successfully proved the impossibility of such an undertaking than the work was done, and the passengers on the great liners are witnesses. There went up wise laughter at Professor Morse's proposition to make the lightning of heaven his errand-boy, and it was proved conclusively that the thing could never be done; but now all the news of the world, available morning and night has

Made All Nations Witnesses

So in the time of Christ it was proved conclusively that it was impossible for Him to rise from the dead. It was shown logically that when a man was dead he was dead, and the heart, and the liver, and the lungs having ceased to perform their offices, the limbs would be rigid beyond all power

of friction or arousal. They showed it to be an absolute absurdity that the dead Christ should ever get up alive; but no sooner had they proved this than the dead Christ arose, and the disciples beheld Him, heard His voice, and talked with Him, and they took the witness-stand to prove that to be true which the wisacres of the day had proved to be impossible; the record of the experiment and of the testimony is in the text, "Him hath God raised from the dead, whereof we are witnesses."—*Dr. T. DeWitt Talmage.*

Tuned for Diviner Strains

Job 14:14. "If a man die, shall he live again?"

It is unthinkable that a craftsman should make a violin, draw a few strains from its tense strings with the bow, and then wantonly smash the instrument capable of producing so much beauty and sweetness of sound. It is equally incredible that the human spirit, which can produce the very music of God, however imperfect its strains may be, should be destroyed at death, rather than tuned more perfectly for diviner strains.

Meditation of the Church Bell at Easter

Luke 24:1. "The first day in the week, very early in the morning."

Suggestive are "The Casual Meditations of a Church Bell," which have been given by Paul Morrison. The final meditation relates to Easter, and the bell thus speaks in closing the article:

"I must tell you about the most thrilling day of the church year for a church bell. Perhaps you have guessed it. It's Easter Sunday. People who do not understand the bell language very well interpret my usual Sunday message as 'Come . . . to . . . Church' But on Easter morning I just tingle all over. It's the greatest message I have to give to the world. I wish the whole world could hear me as I summon all my tone and power and might to shout upon the housetops, over hill and dell, 'Christ is risen! Christ is risen!' What a call! It's another way of telling the world that the church is here to point the way to the abundant life."

Expositions

By PROFESSOR A. T. ROBERTSON, LL.D.

Dec. 6th, 1932.

Dear A. T. Robertson:

Please explain the construction of the Greek text of St. Luke 19:3. Does hoti tēi hēlikiai mikros ēn modify "Jesus" or does it modify Zacchaeus? In reference to the story of Ananias and Sapphira in Acts 5 how do you interpret the words "fell down and gave up the ghost?"

I should be pleased to see an exposition of these two references in the EXPOSITOR at some future time. Sincerely, Webster K. Reinert, Phillipsburg, New Jersey.

There is no doubt about the agreement of the adjective *mikros* with Zacchaeus who is the subject of *ēn* (he was), of *ouk ēdunato* (he was not able) and of *esētei* (he was seeking).

The expression "fell down and gave up the ghost" (*pesōn exēpsuxen*) occurs in Acts 5:5 of Ananias when Peter exposed his sin of lying to God (verse 4) and to the Holy Spirit (verse 3). His sudden death was clearly God's punishment for the terrible sin of Ananias. Some think that he had a stroke of apoplexy as a result of the shock from the sudden exposure of his sin which he thought that he had successfully concealed from the disciples if not from God. Peter is in no way responsible for the death of Ananias. The same fate overtook Sapphira on the exposure of her duplicity by Peter who now predicts her fate after what just happened to Ananias (5:9 and 10).

Dear Dr. Robertson:

Please explain the use of the term tselem or tselmo as referring to the creation. Has it any reference to the dual sex of man before woman was made? Thereby attributing such to the make-up of God? Sincerely, Fred B. Paxton, New Sharon, Iowa.

I make no claim to being a Hebrew expert, but those who are say that *tselem* simply means "image" (*tselmo*—his image) without any reference to sex at all. That question is not raised by the word at all.

December 23, 1932.

Dear Dr. Robertson:

In the passage of Scripture at Hebrews 12:23 appears the phrase "church of the firstborn." Will you please inform me who the term "firstborn" refers to? Jno. W. Kurfess, Winston-Salem, N. C.

There are various opinions concerning every word in this whole verse. The author is apparently speaking of the redeemed who are still on earth, but whose names are enrolled in heaven. The church militant, not the church triumphant. The term "first-born" does not mean a special section of the redeemed, but rather all the people of God as Israel was (Exodus 4:22). The use of the word "church" here is in the general sense of the kingdom as in Matthew 16:18; Acts 8:1; 9:31; Col. 1:18; Ephesians 5:29; etc., not in the common local sense of Matthew 18:17, and generally in

Acts and the Epistles. Phillips University, Enid, Okla.

December 5, 1932.

Dear Dr. Robertson:

I would like very much to have your criticism on my interpretation of Acts 26:28—*En oligōi me peitheis Christianon poiēsai*. I have read what the commentaries say, but it seems to me the context is not favorable to the usual interpretation—that found in the *Am. R. V.* That seems to indicate that Agrippa was almost jesting with Paul; it seems to me that the king was treating Paul very respectfully, and that he was, as much as could be expected of such a man, interested in Paul and his message.

I am trying to find authority for translating *en oligoi* "in small degree." "In small degree (about 2% perhaps) thou art persuading me to be a Christian." And Paul (replied) I would to God that both in small degree and in great degree (fully persuaded) not only thee but also all those hearing me today." I think Paul's reply just quoted and Agrippa's subsequent statement in *v. 32* indicates that the king was not using irony in *v. 28*. Of course Agrippa was very far from becoming a Christian. But was he not really paying Paul a compliment in *v. 28*, instead of the opposite when

he spoke to Paul at the close of the latter's address?

I have read what you say in your large *N. T. Greek Grammar*. I use your small *Grammar* revised by Davis in my 2nd yr. class of *N. T. Greek*.

Will you kindly drop me a line, pointing out the weakness in my interpretation? With high appreciation of your *N. T. scholarship*, I remain, most cordially yours, F. N. Marshall (Head of Dept. Bib. & Patrist. Greek), Phillips University, Enid, Okla.

Professor Marshall is clearly correct in thinking that *en oligōi* in Acts 26:28 can not mean "almost." That idea requires *oligou* or *ex oligou* in the Greek. The sense has to be "in small degree," "in little time," "in little persuasion," or some such idea. But a more serious problem is the aorist active infinitive *poiēsai*, which cannot mean the passive *poiēthēnai* (to be made). The present active indicative *peitheis* is probably conative or attempted action and the infinitive *poiēsai* expresses purpose as is common. The rendering would then be: "By a short cut thou art trying to persuade me in order to make me a Christian." This clearly means that Agrippa was not seriously impressed by what Paul had said.

A Psalm of Joy and Fear: Psalm 95

By PROF. PAUL HOERLEIN ROTH, D. D.

O come, let us sing unto the Lord:
Let us make a joyful noise to the Rock of our salvation!
Let us come before his presence with thanksgiving,
And make a joyful noise unto him with psalms!

For the Lord is a great God,
And a great King above all gods.
In his hand are the deep places of the earth:
The strength of the hills is his also.
The sea is his, and he made it:
And his hands formed the dry land.
O come, let us worship and bow down:
Let us kneel before the Lord our maker.
For he is our God;
And we are the people of his pasture, and the sheep of his hand.

Today if ye will hear his voice!
Harden not your heart, as in the provocation,
And as in the day of temptation in the wilderness:
When your fathers tempted me,
Proved me, and saw my work.
Forty years long was I grieved with this generation,
And said, It is a people that do err in their heart,
And they have not known my ways:
Unto whom I swear in my wrath
That they should not enter into my rest.

During two hundred years of crusades against

Islam, this Psalm was the battle-cry of the Templars as they hurled themselves against the infidel hosts. And most proudly did they chant their *Venite*, proclaiming to the followers of Allah that their Lord was a great God, and a great King above all gods. With a zeal more Christlike Christian Friedrich Schwartz inscribed above the door of his Indian Bethlehem church at Tranquebar the sixth verse, "the beating heart of the Psalm," "O come, let us worship and bow down: Let us kneel before the Lord our Maker!"

There are not a few EXPOSITOR readers whose minds will go back to school days when their eyes fall upon the familiar words of this Psalm, and memories will rush in of mornings in college and seminary chapel when they began the day by singing "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."

The custom has been to sing only the first part, verses 1 to 7b. But the time has come to sing the second part as well. For the second part strikes a note of warning, timely as it is sombre. After the exultant chime of the *Venite*, we hear the knell of a generation that perished in the wilderness. If we have put into our chanting too little heart and depth, if we have lacked humility in the presence of the awful Majesty whose praises we sang, if we have neglected the Church, for that is the meaning of "come before His presence (His face)," then

we require the warning, "Today if ye will but hear his voice! Harden not your hearts!"

Verses 1-7b

The God on whom we depend is the "Rock of our salvation," the firm, sure ground of faith and life. To be possessed by that conviction is the pearl of great price. When grace has brought us there, living is necessarily one continuing oblation of praise to Him without whom we had been as the grass that perisheth.

The Psalmist sings three grounds of praise:—The Lord is King above all gods; He is Creator, and so above all things; He is above His people, their Shepherd and Leader.

The word *Elohim* (gods), in the phrase "above all gods," means here, as in many other places, the powers of nature and humanity, which the nations deified. Jehovah is no tribal deity, nor is He a vague, immanent force, but the personal transcendent Monarch, Lord of all.

He, too, is the Creator of the earth. The construction of the Hebrew is brought out by this translation: "He, in whose hand are the deep places of the earth, and to whom belong the tops of the mountains; to whom belongeth the sea, and He made it, and His hands have formed the dry land." "The tops of the mountains," *toaphoth harim*, is preferred to "the strength of the hills," as better derived from *yapha* than from *yaaph*, and as giving a true contrast to "the deep places of the earth."

Caverns and valleys, untrodden mountain-heights, the vast mysterious world of water that covers three fourths of the globe and renders life possible;—God made them, and they lie in His hand. Surface-dwellers are we. Barely can we pierce the film of atmosphere that shrouds our earth and outside of which life leaves us. Barely can we scratch the surface of the ball to which we cling. Beneath our shallow mines lie the seas by which our springs are fed, the reservoirs of liquid power that drive our machines, and the glowing central fires that will ever hold all life aloof. No man ever stood on the bottom of the great sea, no human eye has ever gazed there, no ingenious instrument has ever brought news thence. Some knowledge we have gleaned from the suns and stars of illimitable space, new areas of the glory of God. But this earth is enough, too much, for us. The matchless Might that made it may quite suffice to bow all flesh in speechless awe.

But this *Jahveh*, who is *El*, and *Elohim*, is "our God," our Shepherd and Leader. Here stands

again the perpetual, incredible wonder that saves and glorifies life! The Omnipotent Majesty has become our Shepherd! There can be but one response to this:—*Nishtachaweih*, "let us throw ourselves upon our faces," *nichraah*, "let us fall!" *nivrechah*, "let us kneel!" before the Lord our Maker! Words fail. We answer in the whole of life bent into the posture of adoration.

Verses 7c-11

To this point we may call the Psalm *sacrificial*. It is the Church bearing to the throne its sacrifice of prayer, praise and thanksgiving,—and joy has tempered awe.

But from this point is heard the voice of God pleading with His Church. The third clause of Verse 7 should stand alone in its pathetic incompleteness:—"Today if ye will but hear His voice! Today, in the living, urgent present, I present you crisis."

The divine voice then recalls Meribah and Massah (in place of "the provocation," "temptation"), Exodus 17:1-7, where Israel tempted God in the second year of the departure from Egypt. Here Israel fell, "although they saw my work," and failed of the faith that should have upheld them, looking to the material present rather than to the mighty invisible King.

The road mankind has taken has been no glorious progress to a shining goal. Quite other. With *waamor* Jehovah calls to mind His repeated lamentations over the errant heart of man, ever blind, ever straying. This terrible grief and wound God has ever borne in His heart, and expressed it to its ultimate in Gethsemane and Golgotha.

The words of this poignant Psalm are heard again as the writer of Hebrews seeks to stir another generation of apostates. In our day Kipling sounded them in his *Recessional* with its plaintive refrain, "Lest we forget, Lest we forget." Has this generation too wearied God with its stupidity and stubborn sin? And is that the cause of our many griefs?

Surely there is no voice today so timely as that which calls to us in the words of this ancient Psalm, saying "Today if ye will but hear my voice! Harden not your heart!" The awful oath, "they shall not enter into my rest" may still be averted by the obedience of faith which one day opened Canaan, for the very repetition of our Lord's appeal assures us that the day of grace is not ended and that a better "rest" than Canaan lies ever open to the contrite, believing heart.



The Preacher In His Pulpit

PILATE, WHO WASHED HIS HANDS

By THE REV. ARTHUR STANLEY WHEELOCK

"So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying 'I am innocent of the blood of this righteous man, see ye to it.'" (Matthew 27:24.)

Pontius Pilate has had a great many imitators. Like the descendants of Abraham they have resembled the sands of the sea, which cannot be numbered for their multitude. They have imitated the eagerness of Pilate to wash his hands of a responsibility that became troublesome. That, of course, was Pilate's fatal blunder. He did not realize it at the time. He had no conception of the consequences to his own reputation that would follow from this act. If he could return today he would undoubtedly be surprised to find his name occupying so prominent a place in the Rogues' Gallery of the World. Yet THERE it is, and all because when a great responsibility walked up to him for a decision he washed his hands of the matter.

How did Pilate happen to perform the symbolic act of washing his hands? Whence came this custom? It is evident when we ferret out the facts that the custom had a Jewish origin. Over and over in the Old Testament we find references to washing away the sins of life, and purging oneself with hyssop in order to be clean. All these references, however, go back to a specific law in the book of Deuteronomy. There we find the definite commandment that when a murder has been committed and the perpetrator is unknown, all the elders in the city that is nearest to the slain man's home shall go down into some valley and having killed an animal by way of sacrifice shall wash their hands over it, and say "Our hands have not slain this blood, neither have our eyes seen it." This custom in modified form continued right up to the time of Jesus and it is likely, therefore, that Pilate, though he was a Roman, was familiar with its use and employed it to drive home to Jewish minds and hearts his unwillingness to share any responsibility for the death of one whom he himself called "this righteous man."

Here then was the external and superficial reason for this symbolic rite of washing his hands. But let us search deeper. What were the real reasons why Pontius Pilate put aside the responsibility for decision and washed his hands of the whole business? He might have done quite differently. He believed Jesus to be innocent of any crime. He wanted to release him. He had the authority and the power to save the life of Jesus. Why then did he wash his hands of the matter and let hatred and cruelty work their unmolested way?

The first reason was MORAL WEARINESS. There are those who contend that Pilate gave in to the demands of Christ's enemies because he was afraid of them. Pilate was not the kind of man who easily became afraid. He was the representative of the imperial power that had conquered these people. He was surrounded with Roman soldiers who would protect him against assault no matter what his decision. He had all the vast authority and strength of the Roman Empire behind him. He was the victim of something much more subtle than timidity. It was moral weariness that caused him to give way to the demands of the crowd. Weary of their stubbornness, weary of his constant struggles with them, he yielded to their menacing entreaties. He tried for a time to save Jesus. He told them first that Jesus was innocent and, therefore, not worthy of death. But that did not appease the multitude. Then he suggested a compromise, "Let us whip him, and let him go." But that did not appease them either. Then he tried a last resort. It was the custom at the time of the Passover to let free some prominent prisoner. So he gave them a choice. A choice between Jesus, who obviously was a gentle-hearted soul who had never wilfully injured anyone, and Barabbas, the very worst criminal at his disposal. Pilate gave them their choice hoping that between Jesus, "that righteous man," and Barabbas, the confessed murderer, they would certainly let Jesus go. But he had not judged aright the malice of Christ's enemies. So then, weary of his endeavors, weary of his struggle against the stubborn forces of hatred, cruelty and vengeance, he yielded to the cries of the mob and allowed them to take Jesus away to be crucified. MORAL WEARINESS was the first reason that prompted Pilate to wash his hands of this responsibility.

Is it not true that this kind of weariness comes over nearly all of us at times? We prefer righteousness to evil, we would like to see the spirit of love overcome the spirit of hatred, we long for the day when every form of iniquity will be overthrown. But alas! the road toward God's Kingdom is so difficult, the factors to be overcome are so stubborn and unyielding. People are so blind, so stupid, so perverse, that they will not listen to words of reason or considerations of love. So moral weariness overtakes us and we are tempted like Pontius Pilate to wash our hands of any further responsibility.

The calls for help in behalf of the unemployed are so numerous, the task seems so hopeless, so irritating, why not shut our eyes to the whole business. Competition in the world of industry is so keen, there are so many others there who do not even give lip service to great ideals—why be so rigid then in applying the spirit of the Golden Rule? The prejudices that divide men are so stubborn, so ingrained in the very fabric of society, why be so insistent then on equal justice and fair

play for all people, whatever their race or creed or color? The economic, political, and psychological factors that make for war are so deep-rooted, so powerful, so difficult to overcome—why continue then to risk unpopularity, misunderstanding, and criticism by speaking and working for peace?

When we are thus tempted, when ardor and idealism threaten to give way as we realize that progress is a slower and longer process than we estimated, then let us remember the fate that overtook Pontius Pilate. For he went down to a memory of shame and ignominy, all because in an hour of responsibility he washed his hands of the whole business.

If we, in moral weariness, wash our hands of the responsibilities of our present hour, we too must share the blame sometime, somewhere!

There is another consideration that perhaps contributed to Pilate's downfall. The whole proceeding appeared to him of no great consequence. It did not matter much, he thought, what part he took, or what decision he would render. Palestine was just a little corner of the Empire. It was of slight account in comparison to mighty Rome. No one cared much for Judea, or noticed much what went on there. Nor could he tell that this silent Prophet was very different from a score of other misguided Jews whom he had dealt with. Because he minimized the importance of the thing, therefore it was that he dared to wash his hands of the matter and to leave the responsibility with someone else.

Here too is a consideration that sometimes tempts us nowadays to stand aside, and to take no active, earnest, toilsome part in the world's work of progress and reform. We say to ourselves that it doesn't matter very much what we as individuals may do, that we don't count for much anyway, that it makes no great difference whether we take part or not in something that is going on. There could be no greater mistake; nothing could be further from the truth. There is such a thing as the extraordinary importance of the ordinary man. He plays his part in producing public opinion; he helps to create public demand for that which is good or evil; he is a part of the great human family and his actions have a social

consequence that throws its unseen meshes about the lives of us all.

There are interesting illustrations of this in schemes now being used to help end our economic doldrums. A so-called Anti-Hoarding Committee formed at the instigation of President Hoover tells us that in the United States there have been billions withdrawn from circulation during the last two years. Who are the people thus hoarding this stupendous sum? How has it happened? Why it has happened obviously not because a few rich people have withdrawn large sums of money, but because a great many ordinary people have withdrawn small sums of money—\$100, \$200, \$500 that they have tucked away beneath mattresses, or in some tin box. And so this paralyzing blow to American industry has been dealt not by a few powerful men but by perhaps a million comparatively unknown and inconspicuous individuals, each saying to himself that, after all, the little sum of money that he withdraws will make no great difference in the financial strength of a mighty nation.

It is a parable of Christian influence. Your influence you say may not count for much in the great work of the Kingdom—it matters little whatever you may do in regard to some current responsibility. Ah, but perhaps the one great reason why the Kingdom lags so slowly is just because thousands of Christian disciples have withdrawn small sums of influence; have held back their individual shares of belief and idealism and power, and so by their total accumulated hoarding of spiritual resources have dealt a paralyzing blow to the great cause of Christ's Kingdom.

And, there is a positive side to all this. Looking back at the contrast of those two men—Pilate and Jesus—I assert my faith that the world will be transformed through individuals. Your action, your thought, your influence, makes a difference in the world's life. Life is not static, its course is not determined. You are the answer to its needs. The world becomes what you and I are; the world becomes what you and I and others like us care about and think and love. It is individuals with a sense of responsibility who will save the world.

For though
Each separate star seems nothing,
A myriad scattered stars break up the night
And make it beautiful.

THE SAVIOUR'S BITTER CUP. COMMUNION SERVICE ADDRESS.

By THE REV. ERNEST H. SHANKS

"He went a little further and fell on his face, and prayed, saying: O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.)

It is a false philosophy that says, "The best things in life are free." Many wonderful blessings and priceless gifts come to us without cost to us by direct reckoning. But nothing may be had without cost somewhere, somehow, to someone.

"Each ounce of dress
Costs its ounce of gold."

We need to appreciate anew the "Price He Paid." No blessing has ever come to us that was not purchased for us or by us. No gift was ever bestowed on us for which someone had not paid the full purchase money. We would be ungrate-

ful souls indeed, if we accepted as our right, as our due, the gift of life, the gift of love, the gift of forgiveness, the gift of salvation without ever once having our hearts moved with thankfulness, and stirred to the depths in a passionate love of the Giver of these gifts.

The Cost of High Honor

Let us see what it cost our Saviour to redeem the lost world. A mother came to Him one day with a very urgent request. To her understanding, events pointed to the near realization of the hope of Israel in the reestablishment of the kingdom. She wished for her two sons, disciples of his, that they might sit, one on his right hand and the other on his left in the kingdom. It was a worthy enough ambition, and the Saviour did not rebuke her. He treated her kindly, and then He drew back the curtain just a little so that she could see something of what it would cost. She did not know that very soon the places on his right and left would be occupied by two thieves. She could not understand that the crown would be one of thorns. She could not believe that He would be baptized with a baptism of blood. Jesus asked these two disciples if they could drink the cup that He was about to drink, and be baptized with the baptism He was to receive. Quite readily they responded, "Yes, we are able." How little we know! What little realization have we of the cost of high honor! "He humbled himself, and God highly exalted Him."

"A Little Further"

The disciples went with him to the garden. They could not enter into its depths. Such awful things had transpired. Such terrible things He had said to them. They had often been here with Him for a night of prayer, but now every shadow held a lurking band of desperate foes, each gnarled tree-trunk was a ghost, each rock a couching wild beast to pounce upon them, every dark spot a deep pit into which they might plunge. Plainly they had a "case of nerves." They were unstrung. Noting their hesitancy Jesus said to them, "You tarry here." Taking three of the boldest with Him into the deeper shades of the garden, He said to them, "You wait here until I go there and pray. Watch and pray lest ye enter into temptation." It was utterly impossible for them to enter into the experiences of that hour. He must bear it alone, so He went a little farther.

Jesus went a little farther and fell on his face and prayed. Crying, not with loud unrestrained voice. Tears too bitter for words! Grief too deep for utterance! The lips moved but could not form the words aloud. The half-audible cries of a sorrow too great for human speech. The agony that brought to his brow great beads of sweat that fell from his forehead like drops of blood to bathe the soil. Oh, that was an hour which no man, no angel or archangel could have borne. It was the Almighty Son of God who bore up under that load, with the assurance of the Father's presence

borne to Him by the ministering angel who came to strengthen Him.

The Lees of the Cup

In the bitterness of that hour Christ prayed that the cup might pass, "if it were possible." And it was. In the Good Shepherd address (John 10), Jesus had said, "No man taketh it from me." He was facing the hour when "His soul should be made an offering for sin," while the Father's face turned away and He would be forsaken in that brief moment. Could there be some other way? Could there be another substitute? No! He drank the cup to the last dregs.

There were in the ingredients of that cup the sins of the whole world. Rebellion against God. Unfaithfulness to God. Worship of false gods. Lewdness of the vilest sort. Degredation of every virtue. Unthankfulness for every blessing. Misuse and perversion of every holy impulse and sacred thing. Your sins and mine added to the bitterness of that cup. No wonder that He prayed and sweat drops of blood.

"He had no tears for his own grief,
But shed drops of blood for mine."

"He came to his own and his own received Him not." It would seem that the lees of that cup were the ingratitude of his own people; the misunderstanding of his own followers; the rejection by the rulers and leaders of the nation, and added to these the unfaithfulness of one of his own number, the Betrayer.

He knew that they would all forsake Him, "Scattered like sheep." That one of them should betray Him. They asked, "Is it I?" The question went round the circle. When it came to Judas Iscariot, he repeated it, and Jesus said: "Yes, it is you." It would seem that the others did not hear Jesus' reply to Judas. It may have been a whisper; the answer that could hardly pass his lips. It may have been but a look which went to the darkest depths of a soul already possessed by the Adversary: the stricken conscience of one who had received "thirty pieces," the price usually paid for the most degraded slave. What bitterness in the lees of that cup!

Put Up Thy Sword

But He bore it all. He came from that hour a victor. When Peter would defend Him with the sword, He said: "Put up thy sword in its sheath; the cup which my Father hath given me, shall I not drink it."

The way of victory is often the way of apparent defeat. He endured the cruel mockings, the scourgings, the contradiction of sinners against Him; for He despised the shame, He bore the cross that He might redeem a world, that He might take the crown. No wonder the angels sang at his birth. No wonder the grave could not hold Him fast. No wonder the eternal ages shall "crown Him King of Kings, and Lord of Lords."

The Cup of Blessing

The "Cup of blessing which we bless" is the communion of the blood of Christ. The bread that we break is the communion of the body of Christ. (I Cor. 10:16) "This is my body, and this is my blood." What types are these. Hitherto the blood of bulls and of goats had been the types. They foreshadowed the sacrifice of the Lamb of God. He was that Lamb. But now these elements, bread and wine, stand for his sacrifice for us.

In Remembrance of Me

Let us come reverently. Let us approach the Lord's table humbly and penitently. Let us sit

together lovingly; not seeking the highest places, preferment or selfish ends. The Apostle has a wise word for us. (I Cor. 10:21) "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils."

Let us call the world back to Him. Let us remind it of his suffering. Let us tell it the glad story of redemption. Let us plead with it to leave off its indifference, its loose living and its careless scoffing.

"Life is real, life is earnest,
And the grave is not its goal."

BE NOT FAITHLESS, BUT BELIEVING

By THE REV. CLARENCE EDWARD MACARTNEY

John 20:27. *Easter Sermon.*

This was the first Easter service ever celebrated. There was no music, no bells, no flowers, no fine clothes; but the risen Lord Himself was present. On the morning of that day, a dispirited and discouraged company of Galileans were mourning the death of their lost Leader. To them it seemed that all their hopes and expectations had died with Him and been buried in the Arimathean's grave. But now, on the evening of that day, there is the stir and thrill of the most extraordinary tidings. Mary of Magdala claimed that she had seen the risen Lord. Two of the followers of Jesus on the way to the village of Emmaus said they had been overtaken by a Stranger, Who made their hearts burn within them, as He talked with them about the recent events; and when He sat down with them to break bread, they recognized Him as the Lord. Now in this Upper Chamber, ten of the disciples, and probably some of their friends, are met together. All of the living disciples were there with one exception, Thomas. One would think that whoever else was missing from the assembly of the disciples, it would not be Thomas. But John puts down in his record of the first Easter service, "Thomas was not with them." He was not there.

As they were discussing the exciting news of the day, with all the doors barred for fear of the Jews, suddenly, Jesus stood in their midst. They knew Him at once, as He lifted His hands upon them in benediction, and said, "Peace be unto you." At first frightened, and thinking that He was a ghost, the disciples, convinced by the proofs which He gave them, showing them His pierced hands and His wounded side, were glad. But Thomas had no share in that gladness. He was not there; he missed the thrill of the first appearance of Christ to the assembled disciples. He did not see

the pierced hands lifted in benediction, nor did he hear the benediction of peace.

Never a Lord's Day has passed since that first Lord's Day, when Jesus appeared to His disciples in that Upper Chamber, that followers of Christ in some cave, or forest, or chamber like this where the disciples met, or some lofty cathedral, have not come together to celebrate the Resurrection of their Lord. Souls have seen the Lord. They have received from Him the Spirit of life and love, and in those assemblies have heard the music and caught a flash of heaven's glory. Thomas was not there. He missed it all. The Church can do nothing for the man who wills not to be there. Too often all that can be said of a Christian disciple is what was recorded first of Thomas, "He was not there."

The absence of Thomas from that first assembly not only deprived him of the joy and gladness experienced by the other disciples, but prejudiced him against the truth. The next day the disciples met him, and said to him, "Thomas, we have seen the Lord." Thomas said to the disciples, "You can believe such foolish tales if you want to, but I will not. I must have definite and infallible evidence. Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." Where a man separates himself from the assembly of believers, he not only deprives himself of the blessings of public worship, but throws himself open to prejudice and unbelief. The next thing he will be questioning the Bible, the Cross, and then the sincerity and intelligence of those who are there. The tendency in that direction is inevitable.

But, you say, we are all here today. Why talk about this absentee to us? Tell it to those who are not here. They are the ones who need to hear it. But I tell it now today to you who are here, first of all, to encourage and strengthen you in your fidelity to public worship. The Christian Church cannot depend on the fickle popularity of preachers, upon curiosity or sensation: it must depend upon that deep interest and Christian faith which naturally and spontaneously brings believers

in Christ together to praise their Redeemer. And I tell this today to those who are here because not a few probably belong to the ranks of those who are here only occasionally. It is our hope that the service this day will make you realize the duty, the privilege, of public worship.

The Present and Believing Thomas. Thomas was not there that first Lord's Day, but he was on hand the next Lord's Day. "Thomas being with them," John says. On that day the doors being closed as usual, Christ again stood in their midst and pronounced that great Resurrection word, so often on His lips in these appearances, "Peace." The disciples were all watching Thomas. Peter said to John, "I wonder what Thomas will have to say now. He said he wouldn't believe till he saw the print of the nail's and thrust his hand into our Lord's side." But if they were waiting to see what Thomas would do or say, the suspense was quickly ended, for Christ, stretching out His hands, said to Thomas, "Reach hither thy finger and behold my hands; and heath hither thy hand, and thrust it into My side; and be not faithless but believing." Thomas, not needing now the evidence for which he had asked, but convinced by the presence of the risen Person, fell at His feet saying, "My Lord, and my God."

The story of this appearance to Thomas shows that it was a real Resurrection, that Christ rose from the grave. It disposes thoroughly of the idea that the apostles were gullible, credulous men, ready to believe anything they heard about a resurrection. Instead of that, the fourfold account of the Resurrection shows that they came slowly and reluctantly to their belief that Christ had risen. Christ Himself rebuked them for being so slow of heart and unwilling to believe; and the disciples dismissed as foolish tales what the women had told them. And here is Thomas, a thorough skeptic, who refuses to be convinced except by sufficient evidence. There is a popular form of half unbelief, or half belief, which practically denies the Resurrection by saying that it was only a spiritual Resurrection, that Christ took the form of a body, as in a vision, to convince His disciples of His abiding personality. But of such a Resurrection, the Gospels know nothing. It certainly was not that kind of a Resurrection that turned the discouraged and disappointed apostles into the spiritual and moral heroes who turned the world upside down with their doctrine of Jesus and the Resurrection. The idea of a spiritual Resurrection in no way accounts for the empty grave. Upon the testimony of friend and foe, the grave of Jesus was empty. Where was the body? If the disciples had it, they would have been incapable of their heroic history, with nothing for their inspiration but a huge hoax and fraud. A dead Jesus would never have inspired them to the grand Acts of the Apostles. On the other hand, if the enemies of Christ, the Scribes or Pharisees, had the body, they would have produced it the moment the disciples began to preach that Christ was risen.

But they found not the body. Where was it? The only reasonable explanation of the empty grave is that Christ had risen. That empty grave is the cradle of the Church.

The Power and Blessing of Faith. Christ tells Thomas not to be without faith, but to believe; and He pronounces, too, a blessing on those who in future ages will believe, even without the direct evidence which was granted to Thomas. "Blessed are they that have not seen, and yet have believed." Christ could not do anything with a doubting Thomas; but with a believing Thomas, with twelve men who believed in a risen Christ, He can turn the world upside down.

No great or good thing is ever possible without faith, without confidence. If today, there is discernible in the Church a certain timidity in the face of the world's unbelief, a certain shrinking from the mighty supernatural facts of the Christian revelation, climaxed by that one fact which carries all the others with it, the Resurrection, then there is indeed cause for alarm and for repentance. Is the Church going to be frightened by the pronouncements of science, when these pronouncements are hostile? Is the Church going to be paralyzed by a system of education which leaves out God? Is it going to be panic-stricken by the open and bitter warfare against faith of all kinds? Then, let the Church hear the word of her Lord, Who was dead and is alive forever more, Who has the keys of death and of hell—"Be not faithless, but believing." That always—faith, belief,—has been the fact which has won the hatred and the persecution of the world; and yet it is this fact, our faith, which overcomes the world.

Faith in immortality, and faith based upon the risen Christ, is absolutely necessary for any ordered system of life and for personal happiness. The remedy for the appalling and rampant crime which everyone decries is not to be found in any new codification of laws, or revision of the trial system, or speed in dispatch in trials, or severity of sentences—that will never heal this cancer which is eating at the body of the nation. The only thing that will do it is a solemn regard for the property and the persons of others, which is based upon a belief in a future life. That alone will give dignity and respect to human nature.

Huxley, at a funeral, protested against the words of St. Paul read by the clergyman at the funeral—"If in this life only we have hope in Christ, we are of all men most miserable."—"Let us eat, drink, and be merry, for tomorrow we die." But more and more, it becomes apparent that the only platform for true personal happiness and endurance is belief in the life to come. "If in this world *only*," said St. Paul. How terrible is that *only*.

It is the faith of the future in our hearts which ennobles and dignifies life, which restrains vice and crime, which is an ever-flowing fountain of charity and the anchor of our hope. How touch-

ing, beautiful, and powerful is that symbol of early Christian faith in Christ and all the hopes that center in Him—the anchor of the ship. There you can see it today graven on their tombs, and cut on the walls of the Catacombs. It is that hope which we have in Christ, Christ crucified and Christ risen, which will hold the ship of the soul safe amid all the storms of this life. "Be not faithless, but believing." Where are you? on which

side? Faithless or believing? Faith is possible for all. Thomas tried to set himself up on a higher plane than the rest of the Apostles, and demanded extraordinary evidence. But he ended by bowing before Christ and saying, "My Lord and my God." Be not faithless, but believing. Say to Him what the distressed and anxious father said when he came down from the mount, "Lord, I believe. Help thou mine unbelief."

BOOK REVIEWS

By THE REV. I. J. SWANSON, D.D.

HIS LIFE AND OURS.

The Significance for us of the Life of Jesus, by Leslie D. Weatherhead. Abingdon, 361 pp. \$2.00.

The author is a graduate of the University of London, Manchester University, and Richmond College. During the World War he was a lieutenant in the Indian Army, a political officer among Arab tribes, and a chaplain in the British Army. Following the war, he had charge of the English Church in Madras, India. At present he is pastor of Brunswick church, Leeds,—one of the largest Wesleyan churches in England. His *Jesus and Ourselves*, had a large circulation both in England and America. In the present book, his purpose is "to work out, in the light of the 20th century, the significance for us to-day of the main happenings of that life of lives and to express that significance as far as possible in ordinary, everyday language." He has attained his purpose. The book is of outstanding value in description, interpretation, and application of its theme. It is intended, primarily, for leaders of group fellowships,—which, by the way, the author believes is "one of the ways of the Spirit of God for this age." Each chapter is prefaced by opposite quotations, and prayers. At the end of the book there are questions for discussion of each chapter. The book is not a treatise on the Person of Christ; the author barely glances at that topic, although he affirms his faith in the Divinity, Resurrection, and Ascension of Jesus. The book is a clear and spiritual interpretation of Jesus' teaching and ministry.

THE TRAGEDY AND TRIUMPH OF EASTER.

By William H. Leach and J. W. G. Ward. Cokesbury. 191 pp. \$1.50.

Mr. Leach contributes eleven chapters, dealing with the growing significance of Good Friday, the organization, and orders of service, for that day, together with poems which may be substituted for addresses; on the spiritual opportunities of Lent; and on a triumphant Easter Service. Dr. Ward writes nine inspiring devotional addresses on *The Seven Words From the Cross*; a *Pre-Easter Communion Meditation*; and *The Easter Message*. We know of no book quite as good as this, for use during Lent and at Easter.

THE QUIET QUEST,

By Hugh Redwood, author of God in the Slums, etc. Revell. 46 pp. 60 cents.

A meditation on I Thess. 4:11. This little book is a transcript of the religious experiences of the author and others. It gives sound counsel to believers, especially to recent converts. Incidentally, it is a defense and interpretation of the mission of a newspaper as "a mirror of life."

THE GOLDEN CENSER.

Prayers For All Occasions, By Donald W. Conrad, Pastor First Moravian Church, Greensboro, N. C. Revell. 106 pp. \$1.00.

Prayers for special days and seasons of the year; for other special days; preparatory to Holy Communion; morning and evening prayers; for the sick and afflicted; and for grace before meals. Scriptural benedictions are included. The prayers are well-expressed, and are deeply devotional.

GOD'S POWER FOR ME.

By Christian F. Reisner, D.D., pastor, Broadway Temple, New York. Revell. 159 pp. \$1.50.

Dr. Reisner is in deep sympathy with certain modern movements, both within and without the church, which demonstrate that the power of God is available for changing, often suddenly, individual lives. He has seen it done in revivals conducted by himself and by others, and in group movements. He embodies his meditations on various aspects of this supernatural power, and on the conditions upon which it will inflow into ministers and laity, alike. A heart-searching and empowering book. It abounds in incidents from life, illustrative of Dr. Reisner's views on this topic. His message on God's power for individuals and churches is tremendously needed at the present time.

INTERPRETATION OF ST. MATTHEW'S GOSPEL.

By Prof. R. C. H. Lenski, D.D. Lutheran Book Concern, Columbus, O., 1161 pp. \$4.50.

This exposition of Matthew will appeal strongly to conservative Christian believers, and especially to Lutherans. It is a scholarly work. It is based upon

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the Greek text, but does not require a knowledge of Greek to understand it. It does not attempt to read meanings into Matthew's Gospel which Matthew himself did not put there. It is, in fact, an exposition of Matthew's own writing. Conservative preachers will find Dr. Lenski's interpretation of Matthew rich in expository and sermonic material.

WORD PICTURES IN THE NEW TESTAMENT.

By Archibald T. Robertson, D.D., Litt.D., Prof. of Interpretation of N. T. Greek, The Southern Baptist Theological Seminary, Louisville, Ky. Vol. 6. *The General Epistles, and the Apocalypse.* Harpers. 488 pp. \$3.50.

Each succeeding volume of this series deepens our appreciation of its unique value for ministers. It is unequalled by any similar work. It is indispensable. The entire world of Christian scholarship recognizes Prof. Robertson as a N. T. Greek scholar, and teacher, of the first rank. However, one does not need to be a Greek scholar to use this work. It transliterates the Greek into English. It gives a brief introduction to each N. T. book, furnishing just the information which the average minister needs on the subject. It is in the exposition of the text, however, that Dr. Robertson excels. In a series of word pictures, he paints the social, political, and religious backgrounds of each N. T. book; and makes clear the meaning and significance of its message to the people for whose guidance and inspiration it was written. Dr. Robertson richly deserves the compliment he himself pays to Dr. Deissmann, in dedicating to him the series, namely, that he had made "the words of the N. T. glow with life." No minister can afford to neglect this series. Its intelligent study should make one's preaching illuminating, picturesque, gripping and spiritual.

O'ER LAND AND SEA WITH THE APOSTLE PAUL.

By A. A. Acton, B. D. Revell. 222 pp. \$1.75.

Prof. E. F. Scott of Union Seminary, in his introduction to the volume, speaks highly of it. It is written in the light which modern research throws on Paul as a Christian missionary, statesman, and thinker. Mr. Acton tells the story of Paul's life and ministry vividly, realistically, and in proper proportion. He pictures clearly its geographical, political, and religious background. He gives also an excellent brief summary and interpretation of each of Paul's epistles. Laymen, as well as ministers, will enjoy this book.

THE MAN FROM TARSAUS; THE APOSTLE PAUL, HIS WORLD, PERSONALITY AND RELIGIOUS GENIUS.

By Lawrence O. Lineberger. Revell. 240 pp. \$2.00.

The author's previous volumes on Biblical biography and the history of the N. T. church appealed to a wide public. This new volume will add to his reputation. Doubtless it will be equally popular. It shows fresh study and research in this field. It throws new light on Paul, the man and his ministry; and on the backgrounds of his epistles—Greek life and religion, and Roman life and manners. In part three, he vividly interprets Paul and his message, under the following chapter headings: Christ and the Christian according to Paul, A Pilgrim of the Infinite, The mind of Christ and the ethics of Paul, The man as revealed by his words, and as a Man of the Ages.

DIFFICULTIES IN RELIGIOUS THINKING.

By Frank Glenn Lankhard, Dean of Brothers College of Drew University. Abingdon. 271 pp. \$2.00.

Dr. Lankhard writes especially about the religious difficulties of youth. His book is based upon answers to a questionnaire sent to 333 college students, both to men and women in 8 institutions; and to 224 adult laymen of 8 denominations in 8 states, laymen having direct religious contacts with thoughtful young people. The author's analysis and discussion of the answers he received are fair, competent, and convincing. He deals with the mood of our generation, practical demands upon religion, how may the church capture its rightful place in the life of man? When God is alive, can the modern man pray? Jesus, immortality, the Bible, pain, the meaning of life, facing the future, etc.

BLUNDERING INTO PARADISE.

By Edgar Dewitt Jones, D.D., Pastor, Woodward Ave. Christian Church, Detroit. Harpers. 126 pp. \$1.00.

A volume of Harpers Monthly Pulpit. Dr. Jones is one of the distinguished preachers of his denomination. He is a Christian humanist. He is widely read in biography and other important branches of literature. He has a distinct and powerful message. His themes, in this volume, are: Blundering Into Paradise, Christianity and Common Honesty, "Never Man So Spake," Jesus—an Unfinished Portrait, Is Life Anti-climax? The Discipline of Delayed Revelation, Christianity and the Ordinary Man, The Gospel of "We," Roses of Bethany or Lilies of Arimathea? and Thank God—and Repent.

THE UNIVERSITY OF EXPERIENCE.

By Lynn Harold Hough, D.D. Harpers. 122 pp. \$1.00.

Another volume of Harpers Monthly Pulpit. Dr. Hough is a shining example of a great scholar who is effective both in the pulpit and the lecture room. His sermons reflect both the grace of culture and the Grace of God. He has literary charm, and the passion and power of a great prophet. That he can win and hold great audiences has been proved in American, Canadian, and British pulpits. His sermon topics in this volume are: Teachers and Disciples, Finding our Way in the 20th Century, Creative Fellowship, Paradoxes of a Living Religion, Light, The Life You Live in your Mind, Vicarious Experience, Making Our Ancestors Our Contemporaries, Giving the Franchise to the Unborn, and The Advance to Dialectic.

THE STIRRED NEST.

By Teunis E. Gouwens, D.D., Minister, Second Presbyterian Church, Louisville, Ky. Cokesbury. 174 pp. \$1.00.

Eight sermons for the times. They seek to turn men from "a deceptive, disappointing world to the eternal God." "The drift to pessimism," says Dr. Gouwens, "has been halted by a re-discovery of the reality and meaning of spiritual life." These sermons will do for their readers what, doubtless, they did for their hearers, enhearten them and strengthen their faith in the living God. Their themes are: The Stirred Nest, The Dried Brook, Things Which Concern Christ, What Does God Care? The Last Resort, The Vindication of God, Things Which Cannot Be Shaken, and The Exhaustless Christ.

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THE RELIGIOUS SITUATION.

By Paul Tillich, Prof. of Philosophy, University of Frankfurt. Translated by H. Richard Niebuhr. Holt. 182 pp. \$1.50.

The religious situation Prof. Tillich describes is not that found mainly in the churches but in the sphere of science, metaphysics and art; and also in politics and ethics. He does, however, discuss somewhat briefly the contemporary situation in religion in the churches; and outside of the churches, in mysticism and eschatological movements. The fundamental difficulty in the churches to-day is due, he says, to the inner antagonism between religion and capitalist society. Capitalism, he maintains, is essentially irreligious because it seeks nothing beyond the present order. To become religious, capitalism, he contends, must recognize and integrate itself with the transcendent and the eternal, as well as with the material. The book opens new areas of thought and speculation which deserve exploration, and evaluation, by religious people.

THE NEW HANDBOOK OF ALL DENOMINATIONS.

By M. Phelan. Seventh Revision. Cokesbury. 327 pp. \$1.50.

For students of church organizations in the U. S. and Canada, their creeds, their origin, and special mission, this is an indispensable book. This seventh revision brings the book up to date, and includes much new material. The statement of belief of each body has been made, for the most part, by one of its leading representatives. Bibliographies on the leading denominations have been added. Articles on the United Church of Canada, and on the Church of England in Canada, are also part of the new material in this edition. The present reviewer has found this Handbook of fascinating interest.

THE BEAUTY OF JESUS, MEMORIES AND REFLECTIONS.

By Gipsy Smith. Revell. 228 pp. \$2.00.

Every friend and admirer of Gipsy Smith, the great evangelist, (and their number is hundreds of thousands) will wish to read these reminiscences of his great evangelistic campaigns in the United States, South Africa, Australia, among the colored folk of our country, and in England. They include also memories of the co-operation of great scholars, editors and other prominent persons, with the Gipsy's revival meetings. He gives also a chapter of grave and gay stories, among which preachers will find many telling illustrations.

BARTON WARREN STONE.

By Charles Crossfield Ware. The Bethany Press. 357 pp. 16 illustrations \$2.00.

Everyone interested in the history of the Disciples of Christ will find this biography of more than ordinary interest and value. The author has given much study to, and made thorough research for, his task. Prof. Snoddy, of The College of the Bible, Lexington, Ky., in his introduction to this biography, says: "The Disciples of Christ have two origins, one in Central Kentucky under the leadership of Barton W. Stone, the other in Western Pennsylvania under the leadership of Thomas and Alexander Campbell. . . . To Stone belongs priority in time, priority in American experience, priority in the ideal of unity, priority in evangelism, priority in the independency of his movement, priority in the complete repudiation of the Calvinistic system of theology, and, finally, priority in sacrificial devotion to his cause." The present reviewer does not feel qualified to pass judgment on the validity of these claims; but he is ready to commend this book as an interesting and important biography, and as a graphic picture of an American frontier religious movement, which has developed into one of the leading denominations of our country.

Church Night

By THE REV. SHIRLEY SWETNAM STILL

I. MAKING HOME-LIFE SUCCESSFUL

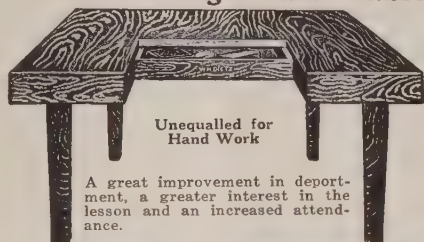
Open the meeting with the following prayer for our homes, led by a truly reverent spirit:

Our Father-God, who madest the home an institution for man's good and for thy glory, bless, we pray thee, the homes of today. Only thou knowest the temptations, the sins, the virtues, and the victories of our homes. Only thou hast realized the clashings of temperaments, the financial struggles, and the spiritual conflicts that must be met in the homes of men. Thou knowest the houses which are merely places for food and sleep, and the houses which are truly homes. Bless them all. Be with us all and help us to follow those rules of Christian character which can make our

homes blest. Hanging heavy over every home is some burden of heart or some physical cross. Help us to bear the burdens of every-day life, and show us the way to victory over the petty annoyances and little tragedies which are so hard for us and for those who share life with us. Teach us to bring our lives and our homes to thy Word for correction and help and strength.

Bless the home-life of all people over thy world. Help the fathers to be true leaders of the homes. May they be firmly true to the best that they can do. Quicken their consciences concerning any neglect or sins on their part which might hinder the happiness and peace of Christian homes. Bless the mothers, and help them to be examples of love and loyalty and gentle firmness and true leader-

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ship. May they be able to hold up the highest standards of Christian living before the communities where they live and before their own loved ones. Bless the young people in the homes. May they be cooperative and congenial and may their high aims and holy lives inspire their friends and relatives to better things. May they help and not hinder the Christian living of those in their homes. Bless, our Father, those people who are living in the homes of others. Help their inevitable loneliness by the constant realization of thy presence. May their beautiful lives and their self-forgetfulness make the homes where they stay better for their presence. And our Father-God if the people who must live in the homes of others are old or ill or for any other reason must be cared for by the families with whom they live, may their relationships toward each other be sympathetic and Christ-like and patient.

Help us to realize that we are all part of thy great family who "hast made of one blood every nation" and fit us for that eternal home of which our earthly homes must be true types. We ask these things from Thee, our Father, in the name of thy obedient Son. Amen.

Song, "More Like the Master."

Bible reading, Matt. 7:24-27.

Song, "I Would Be Like Jesus."

Talks by four representatives of home-life:

1. By a father—"How Fathers Can Help to Make Successful Christian Homes."
2. By a mother—"How Mothers Can Help to Make Successful Christian Homes."
3. By a young person—"How Young People Can Help to Make Successful Christian Homes."
4. By a child—"How Children Can Help to Make Successful Christian Homes."

Song, "I'll Go Where You Want Me to Go."

Reading, Victor Starbuck's "Little Houses." (*By a man.*)

"We have builded many things, fashioned many wonders,

Scythe and plow and saddle-tree and hunting-knife and spear:

We have wrought for beauty and for glory and for pleasure,

And have builded little houses for the women we love dear.

All along the highways there are little houses,
Pleasant in the sunlight, peaceful in the rain;
You may see the folk go forth early in the morning
Or at dusk returning home along the lane.

"We have fashioned zeppelins and bayonets and cannon,

Launched our dreadnaughts on the sea, a terror to the deep,

Yet be God our witness, we have also builded houses,

Little peaceful houses where the little children sleep.

Some are set in gardens, lawns and trees about them;

Some are crowded, wall to wall, along the city street;

But in town and country God has blessed the little houses

With the laughing eyes of women and with children's romping feet.

"We have molded for ourselves telegraphs and tunnels,

Builded bridge and barrack-room, derrick, dock, and gun;

But for love of women we have builded little houses,

Pleasant in the shadows and peaceful in the sun.

All the wide world over there are little houses,

Silent in the star-light, shining in the dew;

There with children's laughter and the loving hearts of women

God, the mighty Builder, builds the world anew."

Talk: "The Four Pillars of a Christian Home."

1. Family worship.

2. Family tithing.

3. Family church attendance.

4. Family love.

Song, "Home Sweet Home."

Benediction.

Recessional, "O Think of the Home Over There."

* * *

II. HOW TO OBSERVE EASTER

Decorate for this meeting in purple and green and white.

Song, "Awake, Awake" (called also "Awakening Chorus). By *Homer and Gabriel*.

Song by the children, "He Lives On High."

Reading by a child of twelve to fourteen, "What Easter Is Not," or some other appropriate selection.

Song, "Christ Arose."

An Easter prayer.

Bible reading, John 20:1-18. During this reading "My Faith Looks Up to Thee" is played softly on the violin or other suitable instrument.

First Message: "Keep Easter as a Day of Praise."

1. Worship in the Lord's house.

2. Bring the Lord's thank-offering.

3. Let your life be a life of praise.

Second Message: "Keep Easter as a Proof of Resurrection."

Song, "The Unclouded Day."

Third Message: "Keep Easter as a Proof that Christ is God's Divine Son."

Song, "All Hail the Power of Jesus' Name."

Song, "Jesus Calls Us." During this song offer Christ's invitation.

Song, "Praise Him, Praise Him."

Benediction.

Recessional music, "More Love to Thee, O Christ."

III. TREES

Give to each person who enters a tiny spray from some tree. If at all possible, let this be a little spray of pussy-willow with catkins on it.

This is another Bible-story meeting when the "big Book" spoken of in the last month's work should be used by the people who tell stories of the trees in the Bible.

Song, "This Is My Father's World."

Stories: "Three Trees In the Bible."

1. The tree of the knowledge of good and evil. By a person who has studied Gen. 2:16, 17; and Gen. 3:1-19.

2. The fig-tree that withered. Basis, Matt. 21:18-21.

3. The tree of life. Basis, Rev. 22:2.

Song, "Somewhere the Sun Is Shining."

Second group of Bible stories about trees:

1. The man in a tree, based on Luke 19:1-6.

2. The burning bush, based on Ex. 3:1-10.

3. The mustard-tree, based on Matt. 13:31, 32.

Song, chorus, "Like a Tree That's Planted by the Waters, I Shall Not Be Moved."

Bible reading, Psalm 1.

A prayer, thanking God for the beauty of His earth, and asking Him to renew our spiritual lives as we see the renewed life in nature all about us.

Ten Bible verses about trees—by ten boys:

- | | |
|---------------|---------------|
| 1. Gen. 1:11 | 6. Lev. 27:30 |
| 2. Matt. 3:10 | 7. Matt. 21:8 |
| 3. Matt. 7:17 | 8. Luke 21:29 |
| 4. Matt. 9:18 | 9. Ps. 92:12 |
| 5. Isa. 61:3 | 10. Ps. 148:9 |

Song, "Holy, Holy, Holy Is the Lord."
Benediction.

Recessional, "Thy Word Is Like a Garden, Lord."

IV. PRIVATE WORSHIP

Quartette, "There Is a Place Where Spirits Blend."

Matt. 6:5-15, as a Scripture reading.

Congregational song, "Did You Think to Pray?"

Talk: "Four Reasons for Private Worship."

1. We need it.
2. The examples of great men of all ages have called us to it.
3. We have been commanded to practice it. (See Scripture reading.)
4. Our private worship has power with God.

Song, "Sweet Hour of Prayer."

Prayer that we may be powerful with God through private worship.

Talk: "Rules for Private Worship."

1. Practice it every day.
2. Set a special time for it.
3. Read your Bible first and then offer prayer.
4. Expect blessings from it. They are promised.

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"Couldn't Hear Nobody Pray."

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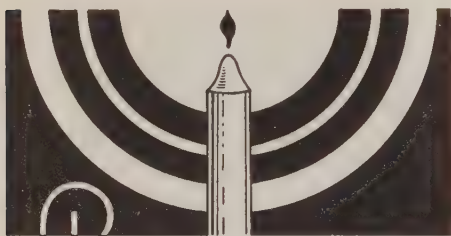
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"It's Me, O Lord, Standin' in the Need of Prayer."

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Recessional music, "What a Friend We Have in Jesus."

For Me

Eph. 2:13. "But now in Christ Jesus you who once were so far away have been brought near through the death of the cross" (Weymouth).

For me the paths of toil He trod

By quiet Galilee,

He taught, He healed, He preached, He blessed,
He did it all for me.

For me the darkening clouds that hung

Low o'er Gethsemane,

The anguish of life's bitterest hour

He suffered all for me.

For me the crown of thorns He wore

Alone upon the tree,

With nail-pierced hands and spear-torn side

He gave His life for me.—*Alan F. Bain.*

Preachers and Preaching

MODEST MINISTERS

By G. S. Nichols, Audubon, Iowa

Conceit is boisterous and seeming strong, but often it is only weakness trying to bluff its way. "Conceit," says Ruskin, "may puff a man up, but it can never prop him up." Egotism is despicable in everybody's eyes, but humility adds a crown of glory to all life's achievements. Baxter says that to doubt a Christian's humility is to doubt his Christianity. Fosdick strikes the same note when he says that "whoever sets himself to the task of achieving Christlikeness knows that he cannot strut proudly into it. Like Alice entering wonderland he must become very small before he can become very large." "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." Humility is the first test of greatness, and it adds the final touch of beauty to character.

"But we must not confuse meekness with weakness." Humility is not a hopeless defeatism; it is not constructed upon the foundations of "unyielding despair." On the other hand it may be very heroic, and sure-footed, more certain than conceit and too powerful to be proud. For Christian humility is not a denial of power—the resources of

the universe are ours to draw upon. It is simply a recognition that our power is derivative—that God is the source of our strength.

"And every virtue we possess,
And every conquest won,
And every thought of holiness
Are His alone."

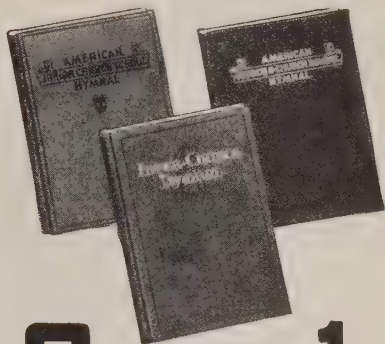
Paul, without a trace of personal pride, could say, "I can do all things *through Christ* which strengtheneth me."

Let us keep these things in mind as we meditate upon the dearth of "witnessing" in the modern church. One seldom hears a reference to personal experience even from the pulpit today; and when you do, it is almost always prefaced by a profuse apology, as though witnessing were something quite apart from our main business of preaching. I have been wondering at this—wondering whether it is due to our marvelously expanding sense of modesty, to our better equipped ministry, which makes "falling back" upon personal experience unnecessary, or to the fact that we haven't much of a personal experience to fall back upon. Of course people will tire of a prating egoism, and they will tire of a stereotyped, soulless testimony, but it seems to me that the danger here is not quite so great as the danger from our putting on a false modesty to cover some barrenness in our lives. We may not be able to speak with the authority of great learning, in literature, art, or science, but we should be able to speak with the authority of a great experience. We should be able to say, "One thing I know that whereas I was blind, now I see." There is no immodesty in that but a note of certainty that brings conviction.

One of the most helpful sermons that I ever heard was by a man whose education was limited, and who was very conscious of that limitation. He did not send us on any mental explorations, but he did give a simple, sincere, straightforward, gripping testimony as to the meaning and reality of the Christian religion. He said, "There are a lot of things that I do not know, but I do know Christ as a great Saviour; and he means so much to me that I want you to know him too." His sermon was simply the sharing of his own religious experience. And that is one of the few sermons that has lingered with me through the years.

Dr. John Watson heard a farmer preach in a little country chapel. His sermon was simple, but searching, and he finished with these words, spoken in great earnestness, "My friends, why is it that I go on preaching to you week by week? It is just this: because I cannot eat my bread alone." Dr. Watson says, "I never heard so impressive an ending to any sermon."

I read an article recently by one urging us to use the "scientific" method more, and present our "pros" and "cons" to the judgment of the world with a sort of impersonal aloofness. But I believe that we can "speak the things that we have *seen and heard*," with a passionate earnestness that sets



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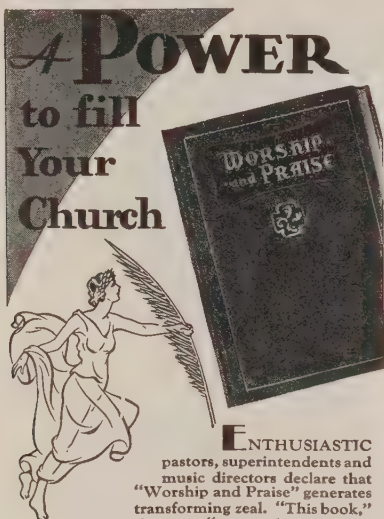
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our words on fire, without doing violence to the scientific spirit. The power and glory of the early church was in her testimony; she witnessed her way into the heart of the world. Shall we recover that dynamic? "If salt becomes insipid, what can make it salt again?"

Have you heard Stanley Jones tell of his first sermon—how he stumbled over the word "indifferentism" (Who wouldn't?), forgot his discourse, and left the pulpit in confusion? But he stopped down in front long enough to give his testimony. At the close a lad came up and said, "Stanley, I wish I could find what you have found." And lads around the world have been saying that to him ever since; for, from that day, his has been a witnessing ministry. One of my intelligent laymen heard Stanley Jones speak, and when I asked for his interpretation of the tremendous influence of the man, he replied without a moment's hesitation: "That man Jones preaches like he means every word that he says, and it is not any soaring eloquence that grips you; it is his testimony."

Dr. Joseph A. Vance lays his finger on our deepest need and points the way out when he says, "A ministry with a deep experience of God's cleansing and consecrating peace in their own hearts, *witness with a passion* for Jesus and the salvation of men—those upper-room seasons of prayerful, expectant waiting for the promise, until the cloven tongue of the Spirit is upon the head of God's *witnessing people* once more, and men hear on every hand in speech which they can understand what a redeeming Christ has done for others and can do for them. These met the supreme need of the church at Pentecost, and we cannot do better than try them out today."

We shall do well to observe Peter's exhortation to "put on the apron of humility," but we must let no false conception of modesty rob us of our testimony and keep us from sharing with a heart-hungry world our experience of God. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be *witnesses* unto me both at Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth."

* * *

SERMONS TO BURN

By Rev. A. W. Lewis, D.D., Warrensburg, N. Y.

I pity the man that has sermons to burn. I pity the unfortunate people that listen to sermons that ought to be burned. Some sermons have no fire in them, until a lighted match is applied. Such is the tragedy of sermons.

Alas for the "barrel of sermons." Who made the barrel of this imagination? It is an insult to all worthy sermons and to all true preachers. Sermons, new or old, never go into a barrel. The slop of many newsy critical articles go into the refuse tub. The waste paper basket of the Study is soon filled; but real sermons are not made for the waste. Anything that is fit to burn is not fit

to be called a sermon. Let us get right on this matter right now. People that talk about sermons in barrels, or sermons that ought to be burned, are speaking of some other commodity. Accept no substitutes.

I ought to know a sermon when I see it, or when I read it, or when I perforce hear it. Sometimes an apology for a sermon "gets by," owing to the personality of the preacher. Sometimes a good sermon falls flabby by reason of defective delivery of the goods. However it is not the preacher, but the sermon that some would barrel up, and some would burn. Let us focus on the sermon.

I believe in preaching a sermon that "burns with fire and is not consumed," like the "burning bush" of Moses. "Nec tamen consumebatur." I have tried to burn some of mine. If I glanced over the one condemned to be burned alive, the thought of execution seemed murder. Its life was spared. It was not put into a barrel like sauer kraut. It was respectfully stored away for future reference. There is so much "poor white trash," that it is a shame, a sin to destroy what is really good. Though hidden away, though buried, the good seed may sometime grow; and in its growth it will live again.

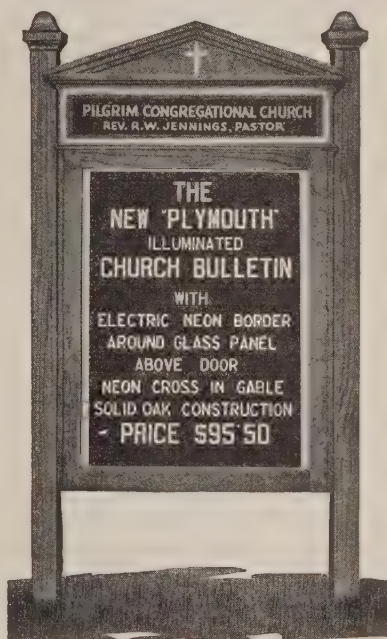
This is a testimony monologue, not a sermon. I have over two thousand sermons in my scrap books, that have been published by magazines and papers, more or less religious. Some unfeeling critics would burn these without a hearing. To me these books are a rich thesaurus of the best things I have read and thought and preached during my life in the Gospel Ministry.

I am not fully in sympathy with destructive critics. Too often they are looking for defects, rather than for virtues. The red radical would demolish all government to correct the human defects of the organization, and condemn all organizations, as some condemn the Church. He would burn down a fine house to kill a few mice in the basement. The sane man, the true patriot, the safe citizen would catch the mice and make the walls mouse proof. The young infidel would sweep God out of His universe, and then try with a swelled head to think out something better. Yet God still exists. "Man's little systems have their day. They have their day and cease to be."

I do not think I am eccentric. My friends call me "safe and sane." I am just an ordinary, average mortal, and one of the thousands that create sermons. I always put my best thought and best experience and best hope into every sermon. In nearly every case a special inspiration has given birth to the sermon, has developed the sermon, has made it a living, spiritual truth. This life does not die out of a sermon, when it is safely stored for such a time as it is needed. It is like the "resurrection plant," which only needs a little water to make it live again.

The other day I received a letter from an unknown preacher at Braddock near Pittsburgh. He

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had just read my sermon on "The Spirit of Washington" in THE EXPOSITOR of years ago. It had given him an inspiration for his sermon February twenty-second, 1931. Some years ago a magazine published my sermon on Christian Love; and a college friend, not seen for many years, read it and recalled it to me in writing, after I had forgotten all about it. Most sermons are not published, fortunately; and so it is wise for those that have real sermons to treasure the good that is in them, so that their later sermons may be the better, for this added good.

Any good thing may be abused, and most good things are. A good habit may become a curse, as religion may become the greatest curse of all to the suffering public. But the fault is in human nature and not in the good habit. For example, a preacher feels that he should speak on a certain theme, and he recalls that he once has spoken on a kindred thought. He looks up the sermon, gets the inspiration of it, and some pertinent facts in it buried, and possibly some apt illustrations, which would otherwise not be available. The whole sermon is rewritten, and made fresh, all the better for what was preserved from a former study. Even another text may be used to give a different sidelight, a different setting, a different effect.

There are sermons to burn; and I fear they are legion. There are sermons to file, to be resurrected. There is hope in the worst. There is good in the poorest. "By the foolishness of preaching" God can accomplish His divine purpose.

The Immortal Hope

(Continued from page 421)

still for the specialist and must become much more satisfying before it will be generally accepted. But such a line of proof or argument is not necessary for assurance. Firm ground can be found in the basal principles of life itself.

Truth is an eternal reality, never arbitrary, never spasmodic. It comes answering to man's endeavour. Its organ is consciousness. This is the way truth has always come from infancy to old age, the way natural science has won its victories, the way the laws of health and social betterment have been attained, the way the Immortal Hope has established itself in

the very centre of life. If immortality cannot be demonstrated in the narrow, scientific sense it still remains true that in the sense of a well founded faith and experience in the rationality of the universe and man, it is capable of the same certainty as that which attaches to the fundamental assumptions of science. This is the scientific method and as immortality is the only hypothesis which explains the facts it must be considered as scientifically valid. This does not settle many of the debatable points which find no answer in the New Testament, nor does it remove all doubt any more than all doubt is removed by scientific truth, but it does give that confidence which justifies a man in accepting the validity of the Immortal Hope and practicing its ideals in this life. It is a safe and reasonable highway to tread toward the unseen. Immortality is the persistence of the essential and the real.

2. The beneficent character of God guarantees immortality. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." This indicates the moral basis of the Immortal Hope. In the final analysis immortality is simply the will of God for man. Christian Revelation declares that God is love. Love in its lowest forms in the animal world will care for its offspring. Love in human life will sacrifice itself for the loved one. The higher the type of life the more wonderful the range and power of its love. It is impossible to think of God as less worthy in His love than man. We cannot think of a reasonable, loving man bringing children into being capable of endless growth only to toss them one by one into nothingness as soon as they begin to see the glory of living. Yet if there is no hereafter, this is what God is daily doing. God being love, death cannot end all. God is not the God of the dead but of the living. The moral character of God is involved in the question of immortality.



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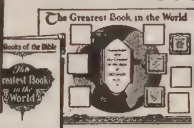
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Jesus definitely faced the implications and declared if it were not so he would have told his disciples.

3. Experts in spiritual science give it as their reasoned judgment that they are satisfied that the Immortal Hope is valid. If we wish to get the most reliable information upon any subject we go to the most competent expert in that subject, whether in banking, transportation, medical science or any department of scientific achievement. If we would get the most reliable testimony concerning immortality we would not reasonably go to the infidel, or to the agnostic, or to the immoral, or to the worldling. We should reasonably go to the spiritual expert who has lived in sympathy with spiritual reality and has sought to understand its meaning. Call the roll of the world's greatest constructive thinkers, philosophers, poets, statesmen, scientists, reformers, missionaries, the whole army of those engaged in spiritual, social and moral betterment, and these all unite in one common testimony that the Immortal Hope is the star guiding them in all their ideals and motives. Their knowledge and character make them trustworthy guides in things of the soul and they are satisfied that the tides return again to God and they rejoice in the prospect of a new heaven and a new earth wherein dwelleth righteousness and life eternal in its fullness.

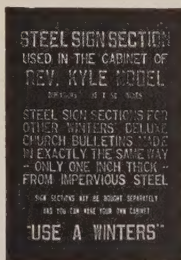
4. As a final consideration personal experience registered in character confirms the hope of immortality. Let a man live as an immortal being and he should reap the fruits of heaven. Personal experience therefore should yield testimony of very great value. By its fruits it can be known, the universal test of all things. It is an undeniable fact that millions have lived and do live in the power and assurance of this hope. Everyone can read the testimony of their lives. The tokens of immortality are everywhere around us. The waves of light, the foregleams of experience, the kindly ministries of love, the

secret river of grace and growing desire to attain all mean something, and all point in the same direction. Our eyes have not yet gazed upon the reality from which these spiritual aspirations come but we may be sure that before long we too shall start on our last journey, and whatever may be the ultimate destiny of the soul we may be sure that it will be in keeping with the love of God in Jesus Christ, and be more beautiful and satisfying than anything eye hath seen.

THUS far no special reference has been made to the content of the Immortal Hope. The history of the idea calls attention to the fact that the conception involved has been gradually enlarging. The popular idea is that of endlessness, simply continuing to exist. This in itself has no moral or ethical quality. As the idea of personality arose there appeared the conviction that the future life would be one of fellowship with God, as the Christian life here must be. The New Testament always assumes that the soul survives death, but Jesus and the New Testament writers are not so much concerned with the mere fact of survival as with the quality of life to be lived after death. The abiding conviction is the permanence of conscious human personality in fellowship with God and all spiritual inhabitants of the unseen in His Kingdom.

In this study no special emphasis has been placed upon the Resurrection of Jesus. This has not been because this supreme event has been under-estimated but because we were seeking to build up a conviction that immortality can be assured on the basis of man's spiritual nature and experience. The Immortal Hope flourished long before Jesus came. But now that our survey is completed it is necessary to state positively what has been implied throughout this study. The human heart is well represented by Philip when he cried, "Lord, show us the Father and it sufficeth us."

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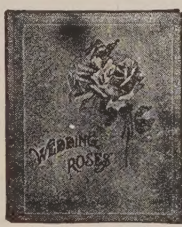
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